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THE
MASONIC REVIEW.

BY C. MOORE.

"An Order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—LAFAYETTE.

VOLUME XIV.

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Samuel Gorton

Samuel Gorton, 1639-1704

Engraved by George Baxter for the Massachusetts Historical Society

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The Masonic Review.

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THE PORTRAIT,

BY THE EDITOR.

SAMUEL GOULD, ESQ.,—Whose Portrait, finely engraved on steel, we present to our readers in the present No., is a plain, unassuming, but venerable and faithful Freemason. He is not what the world denominates a “great man;” and yet if an honest man is the noblest work of God, then Samuel Gould is one of the noblest of God’s works. Masonry does not estimate men’s value by the public offices they have filled, nor by the quantity of gold in their exchequer; but by their “internal qualifications,”—their integrity of life and their purity and benevolence of heart. Measured by this standard, Bro. Gould is a great man,—one of God’s noblemen—whose patent of nobility is attested by the seal of the Grand Master of all, and registered in the archives of the New Jerusalem.

Bro. Gould was born in Tyngsborough, Middlesex county, Massachusetts, June 5th, 1783. His father was a soldier in the Revolutionary army, and did good service for his country in several engagements with the enemy. Soon after the peace of 1783, Bro. Gould removed with his father to Grafton Co., N. H. He was initiated in Union Lodge, No. 10, in Haverhill, New Hampshire, January 5th, 1807. The Lodge was soon afterward removed to Oxford, in the same county, where he was “passed” in 1809, and obtained the Master’s degree on the third of December, 1810. In 1811 he resided for a short time in Farmington, Maine, where he united with others in organizing a new Lodge. Returning to New Hampshire, he became one of the original members of a new Lodge in Bath, in 1813, called Meridian Sun Lodge, No. 23, and continued a member of it until he removed to Ohio in 1821, where he united with Aurora Lodge, No. 48, at Portsmouth, Ohio. In 1827 he united with others to organize Western Sun Lodge, No. 91, at Wheelersburgh, Scioto county, Ohio, and was its treasurer for two years. The anti-masonic excitement coming on a few years after,

Morning Sun Lodge was compelled to close its doors and cease its labors.

In 1840 Bro. Gould removed to Fulton county, Illinois, where he remained four years. During this period he aided in organizing Morning Star Lodge, at Farmington, and was appointed its Senior Warden. In 1845 he returned to Ohio, and in 1846 or 7 his old Lodge, Western Sun, was resuscitated and he became its Junior Warden, and is still a member of it.

Bro. Gould received the Chapter Degrees in Mt. Vernon Chapter No. 23, and the Council Degrees in Solomon Council No. 9, at Portsmouth in 1847; and the orders of Knighthood in Chillicothe Encampment No. 9, in 1848. In 1852 he united with Calvary Encampment No. 14 at Portsmouth, of which he is yet a member, as well as of the Chapter and Council. During the forty eight years that Bro. Gould has been a member of the Order, he has been emphatically "one of the faithful." With the exception of two years, he has never resided nearer than six miles to a Lodge, and sometimes has travelled thirty miles to attend the meetings of the Lodge to which he belonged. Wherever he resided, if a Lodge was at all accessible, he united with it, and has never pleaded the distance of his residence or the infirmities of age to excuse himself from sharing in the burdens or labors of the Craft.

At the last session of the Grand Lodge of Ohio, (of which he has been a member since 1848,) Bro. Gould was appointed Grand Lecturer, and has performed the duties devolving upon him with acceptability. Having passed his three score years and ten, he is looking forward with calm resignation to the "end of life's labors." For several years he has been a worthy member of the Presbyterian church, and his life is a practical commentary upon the religion he professes. He resides at Franklin Furnace, Scioto county, Ohio, where he has filled the office of Magistrate for many years. Retired in his habits, of a quiet and peaceable disposition, and possessing a genial nature and generous heart, he is universally esteemed by his neighbors, and is beloved and revered by his brethren of the Craft. May he still be spared many years to his family and friends, and the closing hours of his life be tranquil and happy. *So mote it be.* ED. REVIEW.

DISTINCTIONS among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren.

Biographical Sketches of Distinguished American Masons.

BY BRO. W. P. STRICKLAND, D. D.

WASHINGTON.



"WHERE shall the wearied eye repose,
When gazing on the great?
Where neither guilty glory glows,
Nor despicable state?
Yes,—One—the First,—the last—the best
The Cincinnatus of the West;
Whom envy dares not hate,
Bequeathed the name of Washington.
To make men blush there was but one."

Towards the close of the last
month of winter, nearly a century
and a quarter ago, there lived on the
banks of the Potomac river in

Westmoreland County, Virginia, a family of English descent. The ancestors had emigrated to America in an early day, and not many years after the planting of the first colonies of Jamestown and Plymouth. Though enjoying titled estates, and connected with the better class of the English nobility, their descendants like many others of that class, prompted by an enterprize always associated with a manly spirit of freedom and independence, sought across the ocean the broad free wilds of the New World in that portion of the Western Continent, known at that time as the British colonies of North America. In this valley to which we have alluded, nature and art had combined to render everything attractive. The scenery around partook of the grand and beautiful, and whether dressed in the hoary garb of winter, which made the giant forest trees stand like grim sentinels on the mountains, or arrayed in summer's robes when the bloom and beauty of the forest tree, vied with the verdure of the earth and the flowers that many tinted, cast a charm over the landscape and shed delicious fragrance on the air, it was always an attractive spot. Although it may not have compared with the places described by the fervid fancy of the poets, as the birth place of the gods, yet it was none the less worthy and befitting as the birth place of a hero, whose like the world had never looked upon before, and whose like it will never look upon again, before whom all the renowned heroes of antiquity sink into comparative insignificance.

Such was the birth place of Washington, the eldest of a second progeny of children of Augustus Washington, great grand-son of Lawrence Washington of the Manor of Sulgrave, England. As there

was but one in the nation and world like him, so did he differ from all his brothers, as history gives no information of any of them having risen to any remarkable eminence or distinction. As a youth he was of a quiet peaceable disposition, attracting all by its sweetness, and when engaged in the pursuit of an education at the rural school, he became a universal favorite, and often did he lead his school fellows forth to mimic battle as commander of one of the parties. His military genius thus early manifesting itself as it usually does, in all who excel in any department of life, excited the wonder and admiration of all. Associated with genius in this respect, we find him possessed of a trait of character somewhat remarkable in such a connection, namely, that of a calm mature judgment, unknown to boys of his age. Such was the deference paid to the opinion of Young Washington by his school-mates, that he was made the arbiter of their disputes, and all generally expressed themselves satisfied with his decisions. Great order and a rigid adherence to system characterized all his plans and movements. He seemed to work everything by rule; hence as might have been expected, he made rapid and substantial proficiency in his studies. He kept a journal of all his studies, since he was thirteen years of age. Having mastered the science of Arithmetic, he entered upon the higher branches of mathematics, and has left the product of his labors in manuscript form. He also occupied his time in studying the various dry and intricate forms of business, as may be seen by a reference to his journal.

Let not the reader suppose, however, that the youthful mind of Washington was of such a matter of fact cast, that it would only dwell upon facts and figures, lines and angles; it was susceptible of quality as well as quantity, and could soar into the regions of metaphysics and poetry on bold and daring wing, and though not gifted to any great extent with poetic genius, yet what poetry he has written for true poetic sentiment is worthy of any author. The religious element also entered into his constitution, and we find him in early life, a firm believer in Christianity, and a consistent observer of all the duties connected with the Christian Church. Such a faith, doubtless, exerted a most happy influence upon his mind, as it saved him from any pernicious habits in which he might have been drawn by the delusive wiles of the world, and tended most effectually to mould and form his mind to consistency under the influence of correct principles, as well as to develop its powers in that direction best adapted to ennoble and dignify human nature. Most truthfully has it been asserted, that,

"A christian is the highest style of man."

and he whose mind is formed after the models of Christianity, is not only more likely to approximate perfection in all the departments of life, but has entered the only safe path by which true eminence can be attained. His religious habits formed in early life, we hesitate not to say, connected with his patient industry and systematic course of living more than any peculiar inherent genius, made Washington what he was. The genial influences of religion, like the gentle dew and soft sunshine on the flower developing its loveliness, gave to his mind a growth and a color, which after years could not efface or destroy. If on the other hand, these religious influences had been wanting and vicious instead of virtuous habits had been formed, his whole life would have been controlled and directed by them, and he the greatest and the best might have been,

"The meanest of mankind,"

as the greatest gifts, when perverted, become the most powerful engines of evil. It was apparently a trivial matter in the estimation of some, which turned the course of young Washington, when his eldest brother obtained for him the place of a midshipman in the British navy. But that obedience to his mother's request, which heaven ordained as one of the essential elements of human society, saved him from a roving fruitless life, and secured his matchless services at home, as the savior of his country. Surely there is a Providence that shapes the ends of man.

He, however, who was by nature and education fitted for usefulness, could not long remain in obscurity, and a short time after he declined accepting a place in the British navy, he was appointed surveyor of Lord Fairfax's lands, embracing a large tract of country between the Potomac and Rappahannoc rivers, and stretching across the Allegheny mountains. So successful was the young surveyor, in prosecuting the task assigned him, that after his return he received a commission as public surveyor of lands, which office he held for a period of three years, rendering efficient and satisfactory service to all concerned.

A new field, however, was about to open before him. At that time the country was in an unsettled state, and the frontier of Virginia was invaded by hostile Indians and Frenchmen, who threatened to commit depredations upon the peaceful inhabitants. Under these circumstances it was necessary to put the country on the defensive, and to this end the Province of Virginia was divided into districts, over each of which was placed an Adjutant General with the rank of Major, and George Washington was commissioned to take charge of one of these districts. He now devoted himself to the study of military tactics, resolving to

make himself thoroughly acquainted with the science of war. Having filled this post with singular ability reflecting honor upon himself as commander, the Governor of the Colony having divided it into four grand military parts, Major Washington was placed over one of them, entitled the Northern division. Hostile demonstrations having been made by the French in the north, Washington was sent as commissioner to treat with them and the Indians on the Ohio River. This toilsome and hazardous undertaking he accomplished successfully. Subsequently with a view to repel the French, troops were raised, and he was placed by the Governor in the entire command.

Thus, step by step Washington arose not only in the esteem and confidence of the people, but to higher and more important and responsible positions in the service of his country. Most strikingly did he show himself qualified to fill every post to which he had been assigned, and adequate to every emergency attending the difficult, trying, and hazardous undertakings connected with the various scenes through which he passed. It seemed as though the God of Providence, in that wise adaptation of means to ends in the government and destiny of men and nations, had for the very emergency connected with the condition and circumstances of the infant colonies, created a man qualified in every respect to meet it. We are not willing to concede the doctrine that circumstances make men, and that the times develop character suited to them, for in that case it would hardly be expected that the circumstances existing at that time, would have only produced one, and that one Washington, whose place none other could have supplied.

His next appointment was that of Colonel of the Virginia Regiment, and after the battle of the Great Meadows, near the foot of Laurel Hill, in which success crowned his arms, he retired from the army and indignantly refused to accept the invitation of Governor Sharpe of Maryland, to take a commission, which to use his own language, "had neither rank nor emolument connected with it;" at the same time intimating in strong terms to the Governor, that he must have entertained a very contemptible opinion of his weakness, and believed him to be more empty than the commission itself.

Early the following Spring, General Braddock landed in Virginia, with two regiments of British troops, and Washington was immediately invited to become his aid de camp, which invitation he accepted, and was again in the army, inspired with the same noble and heroic purpose to serve his country. Under the command of Braddock, the army marched with high spirits to attack Fort Du Quesne. On the eventful morning of the battle, the British troops might have been seen in full uniform, arranged in columns, marching in true military style

along the left bank of the Monongahela River, which flowed tranquilly on their right, while on their left rose in solemn grandeur a deep forest. As they neared the Fort, and were flushed with hopes of victory, their spirits became greatly elated, and they seemed anxious for the contest. Scarcely had they crossed the river, ere they were met by the enemy, and a heavy discharge of musquetry was poured in upon their front, and then another on the right flank, all of which seemed to proceed from an invisible foe. The fire was returned, but the random shots had but little effect upon an enemy secreted in the forest which surrounded them. Confusion and terror prevailed, and notwithstanding the greatest energy, courage and bravery was evinced by the General and his officers, it was impossible to restore order. Washington alone survived of the commander's aids, and he could be seen urging his steed in every direction, bearing orders and encouraging the soldiers. Two horses fell dead under him, and his clothes were riddled in the contest; but the God of battles allowed no death dealing weapon to touch his person. He was immortal till his work was done. In this unfortunate battle the General himself was slain, and the artillery being destroyed, public stores consumed, and general disorder and confusion prevailing, the straggling and bewildered remnants of the companies retreated to Fort Cumberland. Had General Braddock listened to the advice of Washington, urging him to accept the services of the Indians, such disastrous results would not have followed.

Impressed with the skill and heroic bravery of Washington, the Governor of Virginia appointed him commander of the Virginia troops, now augmented by the Legislature to sixteen companies. This commission he accepted upon his own terms, and immediately set himself to work to establish a better system of military regulations, and a thorough reform in all departments. Whether engaged in reviewing troops, attending councils, making out state papers or plans for the defence of the country, he always showed himself the same calm undisturbed sagacious soldier and statesman. After the capture of Fort Du Quesne, the name of which was afterwards changed to Fort Pitt, he returned to Williamsburgh where he resigned his commission, having been engaged in active service for five years.

Having determined to lead the quiet and peaceable life of a farmer, should his services not be imperatively demanded by his country, he retired to his farm, entered into a matrimonial connexion with Mrs. Martha Custis, a highly accomplished lady, was elected member of the Virginia House of Burgesses, took an active part in the affairs of the Church to which he belonged, was chosen to command several independent military companies, selected a delegate to the first and second

Virginia Conventions, and finally elected a member of the Continental Congress, at the second meeting of which he was chosen Commander in Chief of the American Army.

There now opened before him a brilliant career. Upon him all eyes were fixed, and his previous acts had confirmed all in the opinion, that in no hands could the interests of the entire country be so safe as in the hands of Washington. He accepted the trust reposed in him, again buckled on the armor, and with the same self-sacrificing devotion that had characterized his whole public life, laid all upon the altar of his country. He had no ambition to gratify, save that of serving his country in times of greatest peril, for had he been actuated by such motives, such was his power and influence over the minds and hearts of the people, that he could have converted the infant Republic into a monarchy, and laying aside the sword, he could have taken the scepter and swayed it without a rival. Towering in greatness above all his cotemporaries, not by any peculiar brilliancy, which, shooting up meteor like, dazzles the eye and bewilders the beholder by its sudden glare, he rose calmly and grandly to the occupancy of the highest place in the gift and hearts of the American people, until the united voice proclaimed him the *Father of his Country*. It was then fulfilled, that prophecy made by a veteran minister of the Gospel, when Washington was but twenty three years of age. "I cannot but hope, that Providence has hitherto preserved that heroic youth in so signal a manner, for some important service to his country." He was preserved amid the storms of battle where fields were strewn with the dead, and amid all the dangers and hardships of a campaign life, the protecting *Ægis* of the Almighty was over and around him.

But however much we might love to sketch the career of Washington as a soldier and a statesman, for us is another and more pleasing task. Pleasant because though historians and biographers have strangely omitted to dwell upon that particular part of his life, and one which, like the invisible agency of that subtle fluid, which pervades all nature, and constitutes the basis of its vitality, gave to that distinguished man a power that we hesitate not to say constituted one of the essential elements of his greatness, as exhibited in the strength and symmetry of his character. Before entering upon a description of that particular part of his life so studiously avoided by those who have transferred to the historic page a record of his life and character, we must be allowed the privilege to dwell for a brief space upon his character. As the exterior of the beautiful temple which rises before us with its portico and columns, and dome, in majestic and symmetrical proportions commands our attention before we enter its inner courts, so would we

call the reader's attention to the character of him we all delight to honor.

It rarely happens to the historian to be able to chronicle goodness and greatness alike emanating conspicuously in the character of a single being. The character of Washington was *equally* great and good, or rather, such a harmony of excellencies, exhibited themselves that it must forever remain a doubtful point which had the ascendancy. Influenced by such sentiments, one of the greatest men in that nation against which he had fought so long, wrote of him that "though he had a large acquaintance among the most valuable and exalted classes of men, yet Washington was the only human being for whom he ever felt an awful reverence." Perhaps to observers whose penetration goes not beyond the mere exterior, his character was less strikingly and startlingly sublime, because of its all-pervading and ever present goodness. Its lights are the less vivid because not set off by the contrast of deep shades. Like Niagara whose mighty abyss of waters would look deeper if the torrent which thunders down were not so broad, or like the well proportioned temple within which the sense of vastness is lost in that of symmetry. If in youthlike Franklin, Washington had run away from home, or had he been an infidel like Jefferson, or fought a duel like Hamilton, had he plunged in debt—cast in his lot with gamblers—or taken the Circean cup of sinful pleasure, but yet had been himself in all other points, his life might have been invested with a more romantic interest, even as the colosseum in ruin has a fascination unknown to any palace that stands unmarred by the touch of the destroyer, but it would have blazed with fires more baleful than ever shot from malignant star, and like false lights which instead of leading men in the right direction, would only lead to bewilder as they blinded the eye with their unnatural glare.

In all his life there was a consistency of character. In all the steps by which he rose from a fatherless boy, uneducated, and unfriended, in an obscure village to such a proud position that a continent cried "come thou and rule over us," and all continents united in doing him homage, there is no chasm between them. Besides his career excites the more interest from the fact that his path to fame was not a flowery path. Whatever eminence he attained in any department of life, was achieved over obstacles and obtained by dint of labor which few would surmount, and to which few would submit. He was emphatically the artificer of his own fame and fortune. Thrown on his own resources at sixteen, so poorly educated that he was never taught grammar, so reduced in rank that he resigned his commission, his first military enterprise a failure and none, not even that at Trenton, or

that at Yorktown, in every respect successful, subjected to much disease and followed by the foul breath of slander as by his own shadow from first to last, we are instructed not to despair, if the fault be not in ourselves; but to take heart and labor and wait as we mark how he converted the very opposition with which he was assailed into advantage and used the obstacles in his way as stepping stones to the objects in view, and as Moses seized the serpent with its hissing tongue, which in his hand became a rod more mighty than the scepter of Pharaoh, so did he march forward fearless of all opposition and regardless of all hate. In him was exemplified the philosophy of the ancient myth that the strength of the vanquished foe passeth into the arm of the victor, and that the strength of the victor is in proportion to that of the foes he overcomes. It is in the storm that the pilot learns his art, as the soldier acquires his skill and bravery in battle, and obstacles reverse and hardships constitute the element which goes to make up the solid character. There never was but one Washington, and there never will be so long as there is but one sun in the heavens. Plutarch can find no parallel for him in the classic world nor can any writer even though permitted to scan twenty centuries which were hid from Plutarch, find his parallel. Verily did Nature break the mould in which she had formed him. His chair will always remain as it was proposed to leave Voltair's in the French Academy, vacant. His sceptre was grasped in an unlineal hand, no son succeeding him. He was without a child of his own that he might the more properly and exclusively be the Father of his country. When artist would paint the man whom the cynical philosopher searched through the crowded streets of Athens with a lighted lamp to find, they would seek no other form than that of the calm benignant, godlike Washington. His name is stamped upon our capitol, our most distant territory and highest mountain, as one token that he who was first in war and first in peace, is, and forever shall be first in the hearts of his countrymen. His name like his face is every where known. It is taught to the lisping infant, it burns in the heart, and glows upon the tongue of youth, it is revered by manhood and blessed by old age, and to all it is a watch-word which shall never cease to be heard while air has an echo, and man a tongue. His battle fields are hallowed grounds which speak of nations saved, and his glory is such that the labor of an age in piled stories on the most giant mountains of granite hewn into his bust, would prove less a monument of him, than he of it as a monument which would suffice to extend his fame must be larger than all the continents and all the oceans.

But we come now to view Washington in another aspect, as a

member of the Masonic Fraternity. Among the many distinguished men of this and other countries, whose adherence to Masonry constitutes a rich and enduring legacy to the craft in all time, that of Washington stands pre-eminent. Though the snows of more than half a century have fallen upon his tomb, his memory grows fresher and greener in the hearts of the American people as time passes on, and no oblivious waters can ever wash from this nation's memory the greatness, the goodness, the virtue, and the truth which found a living embodiment in the immortal Washington.

While living he was the admiration of the world, and even those who buckled on their armor and drew their swords to oppose him on the field of battle, were always ready to express their admiration of the pure disinterested god-like nobleness of soul that characterized every action of his life; and since his departure from earth no nation under heaven can be found where his name is not known and his memory revered.

He was emphatically the man of the age in which he lived, nor will any other age ever develop a greater in all the attributes essential to constitute greatness in man.

Historians, philosophers, statesmen and poets have vied with each other in doing homage to the man, and yet the subject is not exhausted. Washington will be the theme of the pencil and the pen, will live in our national history, and songs and spirit-stirring anthems, so long as virtue and patriotism shall be revered on earth. But we speak of Washington as a Mason, and such he was, not of a day, a month, or a year, but during his whole life.

On the 4th day of November, in the year 1752, the Fredricksburg Lodge, in Virginia, was convened. It was a calm and quiet evening of Indian summer. The sun, that great light to rule the day, had gone down, shedding a mellow radiance on the peaceful village. The stars, those silent out sentinels of heaven, lighted up their watch fires in the absence of night's fair orb, and cast their radiance along the autumn sky. The Lodge was opened in the entered apprentices, degree, in due and ancient form. Every officer was in his place, and the attendant brethren were sitting in groups around the room. The brethren had met for the purpose of initiating a young colonial officer of the British army, before the Revolution. It was a lodge of emergency, for the youthful soldier was on the eve of undertaking the arduous and dangerous task of carrying dispatches from the Governor of Virginia to the French Commander at Fort DuQuesne, on the Ohio river, at that time one of the links in that extended chain of forts which was intended to connect the St. Lawrence with the Mexican

Gulf. It was a hazardous undertaking for one who had not yet reached his majority. To accomplish it, the Blue Ridge and the Allegheny mountains must be passed, innumerable swamps and rivers must be crossed, and a distance of three hundred miles unexplored by the white man, and inhabited by numerous tribes of savage Indians, who roamed at will in the mighty forests, must be traversed. Though he had not reached the ordinary age allotted to the period, that marks the boundary between youth and manhood, yet he had, in accordance with Anderson's old Constitutions, under which the Lodge was then working, arrived at *mature* and *discreet* age ; and hence, not only the spirit, but the letter of Masonic law and usage was complied with in his initiation.

The signal at length was given, and then might be seen entering the Lodge-room a tall, graceful youth, with manly proportions, attended by a conductor. Every eye was turned upon him as he moved along with firm and dignified bearing. Every heart responded in unison with his, as he passed through the solemn and impressive ceremonies of that hour, and when he advanced to record his name on the roll of Masonry, his pen traced in bold and legible characters the name of *George Washington*. There that name stands to this day.

At a subsequent date, he received in the same Lodge the degrees of Fellow Craft and Master Mason in due form and proper order, as they stand recorded on the journals of the Lodge. He entered zealously upon all the duties required by the Order, and thus the young initiate, "passed and raised," has left an example to all junior brethren, of a zeal and fidelity worthy their imitation. To all who are engaged in the formation of a masonic character, we would recommend Washington as a model. His character stands as a Corinthian column in the fair fabric of society of peerless worth and beauty. During his entire adult life, no opportunity presented itself amid the various and exciting scenes through which he passed, and the arduous, multitudinous labors in which he was engaged, that he did not manifest to the world, both by his words and his acts, his confidence, his respect, and his brotherly regard for the Fraternity.

Precious to the craft is the character of Washington as a Freemason, and of so much value was it regarded by the enemies of our Order, that the most extraordinary and unheard-of attempts have been made, from time to time, to prove it possible that he was not a Mason ; or that if he ever was, he finally became disgusted with the Order, and lost all interest in its prosperity. If it even could be shown that in times of severe trial, when the institution was passing the fiery ordeal of a relentless persecution that, like the great Apostle, who, in the hour of trial, denied his Master, Washington denied the fact of his

being a Mason, it would no more disprove the real worth and character of the Order thus disowned than the denial of Peter disproved the genuineness of Christianity. But such evidence never has and never can be produced. In not one single instance did he ever deny that he was a Mason, or waver in his attachment, or convey the most distant idea from which the tongue of scandal could manufacture a report that he lost confidence in the integrity or morality of the Order. The anti-Masons of the city of Boston, in 1848, fully expressed the opinion that Washington was never Master of a Lodge, and flatly denied that he had laid the corner stone of the capitol of the United States as a Freemason. In support of the declaration that Washington never was Master of a Lodge, the letter addressed by him to G. M. Snyder, dated Mt. Vernon, 1798, is presented as proof. It appears that Mr. Snyder had written to Washington, expressing fears that the mischievous tenets of the Illuminati, then established in Europe, might find their way into the Masonic Lodges of the United States, and had sent him a book, entitled, "Proofs of a Conspiracy," etc. In his reply, Washington says, "You will allow me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into of my presiding over the English lodges of this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years. I believe, notwithstanding, that none of the Lodges in this country are contaminated with the principles ascribed to the Society of the Illuminati;" and in a subsequent letter to the same gentleman, he reiterated his belief, that "the Lodges of Freemasons had not endeavored to propagate the diabolical tenets of the Illuminati."

The remark that he had not presided over *English* lodges nor had he been in one of them more than once or twice in thirty years so far from proving that he had relinquished all interest in masonry proves nothing at all on the subject and does not touch the questions of fact of his presiding over a lodge or frequently visiting them. *Colonial* Lodges had been established in this country under the Grand Lodge of England and were thus denominated "*English Lodges*" in contradistinction to the lodges established under charters granted in this country, and hence it was not at all strange or remarkable that *Washington* should say "*I preside over none of them and I do not visit them.*" That he should prefer *American* lodges is not to be wondered at and that he should preside over them and visited them in preference to lodges under foreign jurisdiction is only illustrative of the character of a man whose *amor patriæ* rose above every other consideration. Though he manifested such a preference for American lodges yet all

masters were dear to him. When his victorious army conquered a place in which there was a lodge composed of English soldiers he bravely and generously sent the jewels of the lodge under a guard of honor and a flag of truce to the British army.

The statement we have above made, in regard to his masonic fidelity, we think, is sufficient to silence all charges made by the enemies of masonry, but we shall not stop here. We have an abundance of documentary testimony of the most clear and authentic character to show that all the statements made by our enemies, by which they have sought to blacken the masonic character of Washington are without foundation in fact.

It would seem that the zeal, fidelity and self-sacrificing devotion of a man to the interests of his country in promoting the public good, ought to have screened him from the low and vulgar tongue of scandal, even while living, but the individual who hyena-like can invade the sacred sanctuary of the dead, deserves the execration of a world.

To believe what the tongue of calumny has asserted, in regard to the pure and spotless Washington, would be in effect to brand him with the most unblushing and heartless hypocrisy. But who believes it? No true American. Not a single man, woman or child, in whose hearts there are the slightest pulsations of American patriotism, can be found but what would treat such allegations with the contempt they justly deserve.

If not one word of positive testimony could be produced, the character of the man is sufficient forever to put to rest all such calumnies. But we are happy to be able to furnish such testimony;—proof that will most clearly and triumphantly vindicate the character of the immortal father of his country from all such vile aspersions.

(CONCLUDED IN NEXT NUMBER.)

YOUR MISSION.

Brothers united, to you it is given,
To lighten the woes of a sin-blighted world,
Far o'er the earth, on the free winds of heaven,
Now let your banners of love be unfurled.
Write there the blessed three,
Faith, Hope and Charity,
Names that shall live through the cycle of time;
Write them on every heart,
Make them your guide and chart,
Over life's sea to the haven sublime.

EUREKA.—A SONG OF MASONRY.

BY BRO. E. W. H. ELLIS.

When in darkness we rove, thro' a twilight all dreary,
 And the heart gathers sadness, the eye gathers gloom;
 When the bright sun in Heaven bursts glowing and cheery,
 And its beams every shadow and substance illumine,
 Our tongues catch the spirit, and loud we resound it,
 "Eureka! Eureka! I've found it! I've found it!"

Far back in the long dreary vista of ages,
 When shadows and darkness encompassed the earth,
 In the breast of the wisest and noblest of sages
 The Spirit of Masonry first had its birth;
 And mystical brethren aloud did resound it,
 "Eureka! Eureka! I've found it! I've found it!"

The priest and the sage, and the noble, and lowly,
 The peasant, the craftsman, the king on his throne,
 Have joined in this brotherhood, sacred and holy,
 And borne its proud banner triumphantly on;
 And in valley—on hill top—all lustily sound it,
 "Eureka! Eureka! I've found it! I've found it!"

The Spirit of Masonry—long may it flourish,
 Its jewels forever be burnished and bright,
 In the recesses deep of our hearts may we nourish
 The flame on its altar—its orient light;
 And far in the depth of Eternity sound it,
 "Eureka! Eureka! I've found it! I've found it!"

MASONIC MEETING.

We meet, as meet the good,
 When first our glorious jewels were enshrined—
 Time has no power to break the ties that bind
 Our mystic brotherhood.

Since last we met, dear friends,
 Who clasped our hands and greeted us in love,
 Have joined the Grand triumphant Lodge above,
 Whose meeting never ends.

Life's sands are falling fast;
 We know not when our hearts shall cease to beat—
 This season of communion calm and sweet,
 May be on earth our last.

VICIOUS PRACTICES AMONG MASONS.

BY BRO. E. H. C.



propose as briefly as possible to allude to some of the vices of which Masons may be and too often are guilty. I do it in no fault-finding spirit, but with a sincere desire that attention may be attracted to the subject of *individual*, as contradistinguished from ideal Masonry. The one acts by precept, by law, by the moral force of words merely, while the other acts by example. With the world, seeing is believing. Although I would be far from encouraging the idea that Masons should act merely for the purpose of creating a good opinion of Masonry in the minds of the uninitiated, yet we as Masons are certainly not to show our despotism of the world by a disregard of our own laws. When individual Masonry comes to be seen as it ought, in the universal fraternity, we may not only see it fulfilling its mission with reference to the brotherhood merely, but taking its proper place as one of the great means of regenerating the world.

What then are the vices oftenest found among us? I will first mention PROFANE SWEARING. I do not suppose there is a Grand Lodge in the United States, in whose constitution this is not prohibited under penalty. If there is such, there certainly is a chance for such Grand Lodge to take at least one step towards discovering the landmarks of the order. I have never seen the by-laws of a Lodge which did not allude to this matter in condemnatory tones. Our work and charges inculcate the most complete reverence of the SUPREME BEING. We invoke HIS blessing with solemn awe. We seek HIS favor with entire humility. We lift up our hearts to HIM in grateful adoration. And yet without the Lodge we sometimes take HIS sacred name upon our lips with thoughtless levity. What shall we say for ourselves? Are we men? Do we look upon Masonry as an honest, earnest, manly business? Do we look upon our laws as being of any force? Do we consider the TIE that binds us to the fraternity more completely than we could be bound by hempen cords, as of any strength? Then do we present, to ourselves at least, an inconsistency entirely anomalous in ethics or law. No Mason can be guilty of habitual profanity and make any, the least, progress in the royal art. I may seem to some to be going too far in this, yet I but write my convictions on this subject. The fact is, profane swearing is a useless habit; one which tends to blunt our moral perceptions, one which tends to weaken our powers of self control; one in whose indulgence we give the lie to our

professions, and therefore one that strikes at the very foundation of all individual progress in Masonry.

It is said that this sin is not nearly so common among Masons now as formerly. This is indeed true and a most gratifying fact. It shows that there is yet strength in the sinew, and vitality in the soul. May the whole body be revived with the breath of life, and be freed from every appearance of evil !

Another evil sometimes seen among Masons, in some localities is **INTEMPERANCE**. Now intemperance means not so much the use of ardent spirits as the abuse. I do not believe that the laws and charges of our order insist upon total abstinence, or even make it a standard of perfection. On the contrary, among the very wages of the diligent Mason is found the wine of refreshment. But while this is the case, excess of every kind is frowned upon every where among our rites. Inebriation should always subject the offender to being dealt with as Masons best know how to deal with offending brethren.

Again, I mention **GAMBLING**. On this subject I am prepared to agree entirely with brother Morris of the "Freemason." He does not believe that the Lodge can safely go beyond the statutes of the State in the definition of any crime not more particularly defined by Masonic law. While I myself would not wager a dime at a horse race, yet so long as the sports of the turf are not prohibited by the laws of the state of which we may be citizens, I should be loth to class them under the head of gambling. There are, however, species of wagers which are denominated by this term in the Statutes of many if not all of our States, and such ought to be avoided by all Masons. They owe it to themselves ; they owe it to their own laws ; they owe it to the credit of the institution ; and they owe it to the laws of the State, "which as good citizens they are ever to regard," to free themselves of this wrong. I have known Masons high in authority in the subordinate Lodge to spend whole nights at the card table ! I have known candidates rejected, as was declared, from this cause, and they given to understand that such was the case, and yet I have known the same men to be invited by Masons in good standing to take a seat at that very table ! Ah, how dimly burns the Masonic light in the bosom of such men ! Well might they retrace their steps from the very first and recommence their search for light.

Among the worst sores however which Masonry has to heal upon its body, is that of backbiting. How few of us keep that beautiful law in mind, **DO UNTO OTHERS AS YE WOULD THAT THEY SHOULD DO UNTO YOU**. How few of us remember to side with the weak, to uphold the

falling, to seek to reclaim the erring, rather than by coldness, by neglect, by private committees upon his conduct, to do all we can to ruin him. It is natural for mankind when led astray by evil impulses, to elevate themselves by contrasting their own with their neighbor's conduct. And it is much easier when whispering in a brother's ear to whisper an evil than a good report. Yet these things, as every Mason knows very well, are forbidden in Masonry. This is a matter which every one of us who are called by that honored name should take home to ourselves. Let us examine, each one, ourselves by the touch-stone of the Golden Rule. When we carry out the mandates and instructions of Masonic law in this respect we shall have done more to advance Masonry than we could do by initiating thousands.

Within the body of Masons, yet again, there is too little knowledge of the ritual of our order. I for one would be in favor of a re-enactment of the old rule, which even now is observed in European Lodges, of requiring a year's active probation in each degree. Any man, and especially any young man, could profitably spend that time in learning what there is to be learned of the lectures, the work, and the symbolic teachings of the E. A., the F. C. and especially, of the M. M. Instead of this knowledge, however, how often do we see the neophyte hurrying through from step to step, utterly heedless of anything except to be called a Master Mason, or to join in the Holy Royal Arch. I can refer to a high example of the contrary course, however. Mr. P. applied for initiation into a Lodge over which I had the honor to preside. His application was successful. After receiving the E. A. degree he sought every means of information as to that degree. He never neglected an occasion by which he could gain knowledge. Before he applied for the F. C. degree, I verily believe he could have conferred the one already taken, in a manner that would have been entirely satisfactory to the Craft. So it has been with him in each successive degree. That brother will always be a shining light.

But Masonry does not consist merely in Masonic work. The object of Masonry is to fashion the rough ashlar of the soul, to polish and perfect it. In doing this each Mason must of course work for himself. It is the part, however, of the officers of the Lodge to see that the workmen apply themselves diligently to their task, and that they have the square, the level, and the plumb, and know how to use them. Let us all then so work now, that when we shall be summoned from labor to refreshment, our work may pass the Grand Overseer's square, and take its place in that temple above not made with hands, eternal in the heavens. "When the cold winter of death shall have passed, and the bright summer's morn of the resurrection shall arise, then His Angels

shall descend and rescue our ransomed dust. When if by His Pass Word we are found worthy, we shall be admitted to the presence of the KING OF KINGS, and dwell with Him in the beauty of holiness, for ever and ever." So mote it be, Amen and Amen!

TEXAS, AUGUST, 1855.

SONG.

Yes, yes, it was Hope who invented the lyre ;
 Tho' sages may tell you that Hermes has given
 The heart-cheering strings that can soothe and inspire,
 Believe me 'twas Hope first brought music from Heaven

She stole Cupid's bow as he sported along,
 She strung it with chords of her own golden hair,
 Then smiling she gave it to earth with a song,
 To heighten life's pleasure and banish despair.

'Twas eve when she came, ere the Sun left the west,
 While the heavens were tinged with the tears of a storm,
 And based on the billows subsiding to rest,
 The bow o'er the east bent its beautiful form.

When a chorus came forth from the caves of the sea,
 And the waves at the sound trembled upwards and curled,
 As fresh from the heavens, Hope chaunted with glee,
 And, smiling bestowed her best gift on the world.

But Cupid soon found his lost treasure, and saw
 How Hope had adorned it, and cried, "I defy
 All shields to the heart, when such bow-strings I draw,
 If my arrows but waken these chords as they fly."

So saying, he ranged the glad earth all around,
 And played off his mischievous gambols again,
 Ah ! maidens, beware when you list to the sound,
 For the dart of the god surely follows the strain.

F. M. Mag. (London.)

SOLOMON.—Among the Princes of past ages, Solomon, the successor of David, and King of Israel, holds a most distinguished position. Unequaled for his wisdom—the especial gift of God, he was permitted to accomplish a work which his father would gladly have done, but was not allowed. The glory of Israel, as a nation, culminated in his reign ; and the completion and dedication of the glorious Temple is an epoch in the history of that wonderful people.

EARLY MASONS IN OHIO.

BY L. V. BIERCE, P. G. M.



ON. GEORGE TOD.—Biography is history teaching by example ; and the perusal of the life of such a man as the subject of this memoir must have an elevating tendency on the mind, and prove a stimulant to honorable action.

George Tod was born in 1774, at Suffield, Connecticut. Of his early history we have no account. In 1801 he removed to the North Western Territory, now Ohio, and settled at Briar Hill, near what is now Youngstown in Mahoning County. Here he built a log cabin, in which he resided for forty years, and till his death. He was a man ardently attached to old friends and old things, and nothing in his old age could induce him to abandon his cabin which had been his shelter and home in early life.

During the Territorial government he was Secretary to Gov. St. Clair, and in 1806 he was elected one of the Judges of the Supreme Court of Ohio.

Having honorably served out his term as Judge, the people, as a token of their approbation, in 1811, elected him Senator from Trumbull County to the legislature. Scarcely had he received this honor before the war of 1812 commenced, and he was too conspicuous to remain long unnoticed. He received the commission of Major in the 19th U. S. Regiment from Mr. Madison, and immediately joined his Regiment in the Division under Gen. Harrison. He was in that division at the celebrated siege of Fort Meigs, during which he performed several feats of gallantry unsurpassed in personal bravery and success by any other officer. He commanded one of the sorties from the Fort to aid Col. Dudley at the time of his defeat, and accomplished all that could be done to protect that unfortunate detachment. With a small force he sallied out from the Fort, rushed upon the enemy, drove them from a battery, and took two Lieutenants and thirty men prisoners, with which he made his way back to the Fort in safety. For this gallant act he was promoted to the office of Lieutenant Colonel of the regiment.

At the close of the war he resigned his commission, and retired to his cabin at Briar Hill ; but he was not allowed to remain long in his retirement, for soon after his return he was elected President Judge of the third Judicial Circuit of Ohio, and continued to hold that office by successive elections till 1830. He then resumed the practice of the law, and was immediately elected Prosecuting Attorney for Trumbull County.

In 1836 he retired from active public life, full of honors, and goodness, and spent the remainder of his days in the bosom of his family at Briar Hill.

His Masonic life was equally marked with greatness and usefulness. On the 16th of March, 1804, Samuel Tyler, Martin Smith, Tryal Tanner, Camden Cleveland, Solomon Griswold, Aaron Wheeler, John Walworth, Charles Dutton, Arad Way, Gideon Hoadly, Ezekiel Hoover, Tirhand Kirtland, John Leavit, William Rayne, George Phelps, James B. Root, James Dunscomb, Samuel Spencer, Joseph DeWolf, David Bushnell, Calvin Austin, and Asahell Adams, were constituted a Lodge of Free and Accepted Masons, under a Dispensation from the Grand Lodge of Connecticut, by Samuel Tyler, Deputy Grand Master for that purpose. This was Erie Lodge No. 3, now known as "Old Erie," at Warren, Trumbull County.

The first work done by this Lodge was on the 13th of June 1804, when George Tod was initiated. He soon became conspicuous as a Mason, and in 1807 was appointed by the Lodge, a committee to correspond with other Lodges on the subject of forming a Grand Lodge in Ohio. It having been deemed advisable to form one, he was appointed a delegate from Erie Lodge to the convention that formed the Grand Lodge of Ohio, and was elected first Grand Senior Warden.

In 1809 he was elected Master of Erie Lodge, re-elected in 1810, and 1811, and again on his return from the army, in 1816. He continued a firm and ardent Mason till his death, on the 11th of April, 1841.

He was a man of powerful intellect, ardent in his temperament, unflinching in integrity, with a high sense of Justice and honor,—no man ever loved his friends more ardently—none ever hated an enemy more cordially. He undertook nothing but what his conscience approved, and to the accomplishment of what he undertook the whole energies of his body and mind were devoted. With a voice sweet and musical, his eloquence was enchanting. But the matter was surpassed by the manner of delivery,—he possessed the power of throwing his whole soul into his face, and every gesture was full of life and meaning.

The following opening of his Address to the Jury in behalf of a woman who had brought an action for slander, may give a faint idea of his manner and style of oratory.

"The Counsel opposed to me have said that our mother Eve was once virtuous, but temptation came, and she fell—and that my client, too, was once virtuous, but she too has fallen." [Then throwing his whole soul into his face as he turned it upward, and with hands ex-

tended towards heaven he exclaimed,] “but as there was a redeeming spirit in heaven that restored our mother Eve, so that same redeeming spirit, in the Jury box, will restore my client.”

THE ANSWERED PRAYER.

BY MRS. SOPHIA H. OLIVER.

The winter night was dark and chill,
The wild winds clamor'd at the door,
And rush'd like evil sprites at will,
Through the low portals of the poor.
Beside a fire all scant and low,
And with no other cheering light,
A mother, bow'd with toil and woe,
Sat sewing at the noon of night.

Though dim and dimmer grew the flame,
Still she her weary task pursu'd ;
Though cold, benumb'd, her weary frame,
Though fainting for the want of food ;
For on a wretched pallet lay
Sleeping beneath the covering scant,
Three children, lovely as the day,
Yet pallid from disease and want.

Sad tears bedew'd the Mother's cheek,
While toiling on that robe of pride
Of velvet rich and moire antique,
The gorgeous mantle of a bride :
Alas ! she sigh'd, the precious gold,
Spent for this gay expensive toy,
Would feed the hungry, warm the cold,
And make the wretched sing for joy.

My last coal flickers in the grate,
No fire to warm, no bread to eat,
My famish'd babes must weep and wait,
Till I my weary task complete ;
And then perchance the haughty fair,
May thoughtless bid me come again,
Unheeding of my larder bare,
Of cold and hunger's biting pain.

Poor Mother ! while she toiled and wept.
She felt a sense of sweet relief,
To know her darling children slept,
Unconscious of her bitter grief.
But louder scream'd the tempest hoarse,
The rain, the hail in torrents pour,
And now the wind with sudden force,
Brakes ope the humble cottage door.

The children, startled in their sleep,
Mourn'd restless on their lowly bed,
While one poor babe began to weep,
And cry " dear mother, give me bread."
Then rose the mother's piteous cry,
As lowly in the dust she lay,
" Dear Savior ! leave them not to die,
Oh ! feed my precious lambs I pray."

Her prayer was heard—an angel bore
The breathings of her soul above ;
E'en now relief is at the door,
And messengers of peace and love.
Upon a noble mission bound
Two Masons hurrying through the storm,
Heard the wild burst of grief profound,
Beheld the mother's fainting form.

With heartfelt sympathy divine,
Sweet cheering words of hope they give,
Bring grateful food, and strengthening wine,
And bid the famish'd taste and live,
Norended here their work of love,
Long for their kind fraternal care
The mother's thanks ascend above,
To Him who answered thus her prayer.

PRAYER,—In the journey, along which every Craftsman travels as he passes through our mystic ceremonies, prayer is heard. At the commencement, at the several stages, and at its terminus, there is heard the sincere aspirations of the needy and the helpless ; and this, also, involves a devout recognition of Jehovah's Almightyness ; His willingness to hear, as well as to answer, the humble petitions of those who put their trust in Him.

THE ANCIENT AND ACCEPTED SCOTCH RITE.

BY E. T. C., F. R. S. 32D DEGREE.

The early history of this order, like that of nearly all the Rites, is obscure, contradictory and unsatisfactory; the weight of testimony seems to show that the Rite was organized in its present form in France, early in the last century. It is called the Scotch Rite, from the claim made by those who established the degrees in France, that they were originally instituted in Scotland. This claim is now generally disputed, and there is no proof to support it, but much to prove the contrary. In 1761, the Grand Consistory of Princes of the Royal Secret of France, granted letters patent to Stephen Morin, who was about to depart to America, authorizing him to form and establish Lodges of Perfection, and to spread the Royal Order of Freemasons in all the perfect and Sublime degrees, throughout the New World, and the adjacent Islands.

Soon after receiving this authority, Morin proceeded to the West Indies, and there proceeded to act under the authority granted him by the Grand Consistory of Princes of the Royal Secret. He appointed M. Hayes a Deputy Inspector General, with the power of appointing others if necessary.

Morin appointed A. A. Francken, a Deputy Inspector. He established a Lodge of Perfection and a Council of Princes of Jerusalem, in Albany, New York, in 1767, and also conferred the degrees on a number of brethren; this was perhaps the first regular organization of the Rite, and was doubtless the beginning of the high degrees in this country.

Hayes, also appointed Isaac Da Costa, Deputy Inspector General for the State of South Carolina, who in 1783, established a sublime Grand Lodge of Perfection in Charleston.

After Da Costa's death, Joseph Myers was appointed to succeed him by Hayes, who also appointed Solomon Bush, Deputy Inspector General for Pennsylvania, and Barena M. Spitzer for Georgia; which appointments were confirmed by a Council of Inspectors, that convened in Philadelphia on the 15th of June 1781.

This was the origin of Sublime Masonry in America. Lodges of Perfection were soon after this established in many other places in the United States, and the degrees have flourished in this country with various success ever since.

In 1762, the Grand Consistory of Princes of the Royal Secret for France, at the head of which was Frederick the Great, King of Prussia, promulgated the Grand Constitutions of the Rite. These Constitutions contain the organic laws of the Order.

In 1783, the Grand Constitutions of the Supreme Council of Princes of the Royal Secret at Berlin, under the patronage and direction of Frederick the Great, were ratified and confirmed ; these, with the Grand Constitutions of 1762, with slight exceptions, are the governing laws of the Order throughout the world.

According to these regulations, the Order is governed by a Supreme Grand Council of seven Grand Inspectors General of the 33d degree, composed of nine members, who hold their offices for life. No more than one Supreme Council is allowed to exist in the same State or government, except in the United States, where two are allowed, one for the Southern jurisdiction, whose seat is at Charleston, S. C., and one for the Northern jurisdiction, whose seat is in Boston, Mass., These two Supreme Councils govern the Order in the United States, grant charters for Lodges of Perfection, Councils, Consistory's, &c.

The Rite was originally composed of twenty-five degrees, but about the beginning of the present century, eight additional degrees were added, making the whole number thirty-three. The advocates of the order affirm that this addition was made by Frederick the Great, in 1783, while on the other hand it is maintained that the 33d degree was never heard of in Europe, until it was introduced there from America, whither it had originally been transplanted from France, in 1762, (consisting then of 25 degrees,) and that the addition of eight degrees like the additional degrees that have been introduced into the York Rite,* was purely an Americanism. Which of these accounts is true, is not to the present purpose ; suffice it to say, that the Rite as now constituted throughout the world, consists of thirty three degrees. The nomenclature of which is as follows :

1st. Entered Apprentice ; 2d. Fellow Craft ; 3d. Master Mason ; [These degrees are conferred in a symbolic Lodge, and the Ancient and Accepted Rite, recognizes these degrees as conferred in the York Lodges, in this country, and claim no jurisdiction over them whatever, not wishing to interfere with the York Rite.] 4th. Secret Master ; 5th. Perfect Master ; 6th. Intimate Secretary ; 7th. Provost and Judge ; 8th. Intendant of the Building ; 9th. Elected Knights of Nine ; 10th. Illustrious Elect of Fifteen ; 11th. Sublime Knight Elected ; 12th. Grand Master Architect ; 13th. Knight of the Ninth Arch ; 14th. Grand Elect, Perfect and Sublime Mason. These eleven degrees are

*The York Rite when introduced into this country, consisted of but three degrees. Since that time, four degrees of Arch Masonry, two degrees of Council Masonry, and three degrees of Knighthood have been added, making the total number of degrees of that Rite twelve. In England, from whence the rite was introduced into this country, the York Rite consists of but four degrees, exclusive of the degrees of Knighthood.

called *ineffable*,* and are conferred in a body called a Lodge of Perfection.

15th. Knight of the East ; 16th. Prince of Jerusalem ; These two degrees are conferred in a body, called a Council of Princes of Jerusalem.

17th. Knight of the East and West ; 18. Sovereign Prince of Rose Croix. These two degrees are conferred in a body called a Chapter of Princes of Rose Croix.

19th. Grand Pontiff ; 20th. Grand Master of all Symbolic Lodges ; 21st. Noachite, or Prussian Knight ; 22d. Knight of the Royal Axe, or Prince of Libanus ; 23d. Chief of the Tabernacle ; 24th. Prince of the Tabernacle ; 25th. Knight of the Brazen Serpent ; 26th. Prince of Mercy, or Scotch Trinitarian ; 27th ; Sovereign Commander of the Temple ; 28th. Knight of the Sun ; 29th. Grand Scotch Knight of St. Andrew ; 30th. Grand Elect Knight Kadosh ; 31. Grand Enquiring Commander ; 32d. Sublime Prince of the Royal Secret. These degrees, from the 19th inclusive, are conferred in a body designated as a consistory of Princes of the Royal Secret.

33d. Sovereign Grand Inspector General. This degree is given in the Supreme Council. It is an official degree, as the order of Past Master or High Priesthood is in the York Rite.

The Rite was introduced in the West in the Spring of 1852, by K. H. Vanrensalaer, who was appointed a Deputy Grand Inspector for that purpose. He established a Lodge of Perfection and Council of Princes of Jerusalem in Columbus, Ohio, and quite a number of brethren were initiated into the degrees in the winter of 1852. A Lodge of Perfection and Council of Princes of Jerusalem, was established at Cincinnati, Ohio, where many brethren have been admitted to the degrees.

In the Spring of 1853, a council of Princes of Rose Croix, and a Grand Consistory of Princes of the Royal Secret, (32d degree,) was established at Cincinnati, with Wm. B. Hubbard, General Grand Master, of the General Grand Encampment of the United States, as Thrice Illustrious Grand Commander, and K. H. Vanrensalaer and E. T. Carson, as Thrice Illustrious Grand Commanders.

In consequence of the high price of the degrees, and the necessary expense attending the establishing of Lodges of this Rite, but few persons, comparatively speaking, possess the whole of them. Any Master Mason, and an *active member* of a symbolic Lodge, is eligible to receive these degrees. For the information of those brethren that have ex-

*Cross in his Templar's Chart, speaks of 30 degrees of Ineffable Masonry. Every one familiar in the slightest degree with this Rite, knows that there but eleven Ineffable Degrees.

pressed a wish to know the expense attending them, I will give the prices as charged at Cincinnati for conferring them, remarking that the prices are about the same throughout the United States, and much higher in Europe. The first eleven degrees, called the Ineffable Degrees, commencing with Secret Master, cost \$30; the next two degrees conferred in a Council of Princes of Jerusalem, cost \$20; the next two degrees conferred in a Council of Princes of Rose Croix, cost \$20; and the next twelve degrees from the 19th to 32d degree, inclusive, conferred in a Grand Consistory of Princes of the Royal Secret, cost \$50, except to those brethren that have taken the R. C., under the jurisdiction of this Grand Consistory, when they are allowed a deduction of \$5 on the last charge.

An erroneous impression prevails among many of the less informed Masons in the West, that these degrees are not recognized as regular Masonry by the other better known and more widely diffused orders, the Grand Royal Arch Chapter and Grand Encampment of Ohio. I beg to call the attention of these brethren to the following extract taken from the 13th section of the Constitution of the Grand Encampment of the State of Ohio, as published by Bro. C. Moore, in his Templar's Text Book, page 94.

"This Grand Encampment acknowledges no degree of Masonry or Orders of Knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to wit:

"The *Grand Consistory*, the General Grand Encampment, and the General Grand Royal Arch Chapter of the United States; Grand Councils of Royal and Select Masters, and the Grand Lodges of the several States." * * * * *

This demonstrates clearly, that the Rite is recognized by one of the highest and most respectable Masonic bodies in the West.

Some of the most eminent Masons of the United States have been patrons of this Rite, which they certainly would not have been, had there been any thing irregular or contrary to the true spirit of Masonry in it. Daniel D. Tompkins, Vice President of the United States, was the first Grand Commander of the Northern jurisdiction. The present G. Commander is E. A. Raymond, P. G. M. and P. G. H. Priest of the G. Chapter of Massachusetts, and well known as G. Treasurer of the G. Grand Encampment and G. G. Chapter of the United States. The second in command is Robert P. Dunlap, Ex-Governor of Maine, and G. H. Priest of the General Grand Chapter of the United States. The Secretary is Chas. W. Moore, Editor of the Freemason's Maga-

zine, Boston, and G. Secretary of the G. Lodge of Mass. Among the members of the Grand Council is Judge Bull, of Troy N. Y.; W. B. Hubbard of Columbus, Ohio, General Grand Master of the G. Encampment of the U. S.; S. W. W. Robinson, of Mass.; Chas. W. Gilman, of Md. All of these names are distinguished in the annals of Masonry in the United States, in the other Rites, and they are all lovers and promoters of the Ancient and Accepted Rite.

Thomas Smith Webb, that veteran and father in Masonry in this country, than whom I feel I could not quote a more reliable author, or one whose memory is dearer to every American Mason, speaking of these degrees in his "Monitor," the second part of which is devoted to an elucidation of them, says :

"It will also serve to convince Masons who possess the degrees treated of in the first part of this work, that there is a total difference between those and the Ineffable Degrees ; for it is a circumstance necessary to be known, that there is no part of these degrees that have any resemblance to the fourth, fifth, sixth, or seventh degrees before mentioned," (alluding to the degrees of the York Rite), " or that have any reference or allusion to any of the circumstances on which those degrees were founded. But notwithstanding this difference, it will clearly appear, from the account here given of the Ineffable Degrees, that much ingenuity is displayed in their formation ; that their design is noble, benevolent and praiseworthy ; and that the institution was intended for the glory of the Deity, and the good of mankind." Webb's Monitor, Salem, 1805. Preface to part 2.

An impression quite prejudicial to these degrees, prevails among the less informed brethren in this country, that they are infidel in their teachings and tendencies, this charge is mainly supported by the calumnious slanders that were brought against the whole Order, and especially against the high degrees, by the Abbe Barruel in the early part of the present century ; but this charge, like many others that have from time to time been brought against the Order, is without a shadow of foundation. Nothing can be further from the teachings and doctrines of these degrees than infidelity ; every step in the degrees from Secret Master up to the 32d degree, teaches in the strongest and most impressive manner, the belief in Deity, and the most holy reverence for the Holy Scriptures, while many of the degrees teach in the most solemn manner, the cardinal doctrines of the Christian Religion. If to believe in one God the Father Almighty, and in his Son Jesus Christ, who was born of a Virgin, crucified and suffered death, descended into the grave, and on the third day arose and ascended up into Heaven, where he now sits at the right hand of the Father, a mediator and intercessor


for us,—if to believe in Christ and the cross, and of his atonement for fallen man, is infidelity, then are the professors of the Rose Croix infidels.

At some future time I may take up the degrees of this Rite, and examine them separately, giving a brief summary of the doctrines of each.

CINCINNATI, August, 1855.

THE OLD DIPLOMA; OR, A FRIEND IN NEED.

BY THE EDITOR.

 VER and anon there are incidents occurring in real life more romantic than those which fertile imaginations sometimes picture. Why, then, should they not be described? The world is full of falsehoods, the sheer creations of fancy, told for effect—for the *avowed* purpose of making truth attractive! Half the literature of the day is fiction; and while it wears a smooth and beautiful exterior, it imparts to the public mind a most pernicious and deadly poison; like a polluted stream, it holds in solution the elements of disease and death. And why this love for fiction? There is fact enough—facts “stranger than fiction,” and as deeply, thrillingly interesting.

The story we are about to relate is *true*. We have it from the lips of those who were actors in the transactions; men of high standing and of unimpeachable veracity. In some cases the names used are fictitious; in others the real names are given. But of one thing we can assure the reader,—all the important facts embodied in the transaction are true.

It was a cold, blustering, disagreeable evening in the latter part of November, 1849, when our story commences. The clouds, dark and portentous, were piled up in masses and borne along by a sweeping wind that went howling over the land like some troubled spirit from the world of woe. Occasional flurries of snow were falling and, partly melting as it fell, produced just such a state of the weather and condition of the roads as to induce men to linger at the hearth-stone, with an instinctive dread of travel or out-door exposure. It was in a part of Indiana, where the roads are proverbially bad in winter, and this, in connection with the state of the weather already described, will account for the fact that few ventured abroad on that afternoon, unless stern necessity required it.

Dr. Thompson had tied on his over-shoes, and was drawing on his

thick coat, as though preparing for a hard ride, when a knock was heard at the door. The stranger was bid to enter, who informed the Doctor, that some three miles up the road, in a miserable cabin, there was a sick person who needed his professional assistance. He stated that as he was passing, a woman at the door of the cabin had called to him, and after detailing her situation and the condition of a sick child, asked him if a physician resided near there. He informed her that there was one about three miles beyond, and that he was going immediately by his door. At her request he promised to call and ask the Doctor to pay the cabin a visit without delay.

This request produced a marked effect upon the good Doctor's countenance, which indicated a slight struggle in his mind, but it soon resulted in a hearty—"I'll go, sir." The reason for that struggle we will now reveal.

L — Lodge, No. —, was an old Lodge, but had been forced by circumstances to suspend work in 1835. For ten years the sound of the gavel was not heard in its hall; indeed, the charter had been surrendered. In 1846, a few zealous brethren united their efforts, procured a restoration of the charter, and resumed work. The use of a comfortable hall was obtained, furniture and jewels were provided, by extra exertions of a few, and for three years the small company of faithful craftsmen had pursued their efforts in the great work of doing and getting good. They were a noble and true-hearted company of men, devotedly attached to the Order, and took great delight in its mystic labors of love. Several additions had been made to their number, of men such as any Lodge would be proud to receive, and each initiate was thoroughly instructed in the fundamental principles of Masonry. The expense incurred in the purchase of Jewels and furniture had been paid; the Lodge was out of debt, had met all legitimate demands for charity, and with a union of feeling and sentiment rarely equalled, the members were passing on to higher attainments in knowledge and greater usefulness in the world.

Unfortunately just at this juncture, as if to show these brethren the instability of all earthly enjoyments, the hall caught fire, and in a little while, jewels, furniture, charter, and all, were but embers and ashes. This was a sad blow to the hopes and prospects of the members of L — Lodge, and for a while all seemed discouraged and incapable of making further efforts. At last a meeting of the members was called to consult as to the course they should pursue,—whether they should make another effort, procure a hall, purchase the required furniture, and resume their labors, or give up all for lost. Every member was notified, and urgently solicited to be present. Dr. Thompson

was a member of the Lodge, and the very evening on which our story opens was fixed for the meeting. He greatly desired that another effort should be made to resuscitate the Lodge, but feared the brethren were too deeply discouraged to permit it; hence he was extremely anxious to be present at the contemplated meeting, that he might if possible infuse his own spirit into all the membership, and induce them to recommence their labors. No wonder, then, that a shade of disquietude passed over his fine beaming countenance, when thus summoned to attend to the duties of his profession. He resided nine miles from the place of meeting. To visit the patient would require him to ride three miles farther away, and thus he would have fifteen miles to travel. It was now within two hours of sundown, and he knew it would be a hard ride, as well as extremely disagreeable; but a human being was suffering and needed his assistance, and the benevolence of his nature prompted him to endure any possible amount of labor, if thereby he might alleviate the sufferings of a fellow creature. The struggle in his mind was therefore brief; the shadow passed away, and his face resumed its wonted glow of cheerfulness.

The good Doctor hastened his departure, for he had now six miles of extra travel, and it would require extra exertions to reach his Lodge. Even then it would be late, and he did not know but an unfavorable decision might be made before he could arrive, and thus all his hopes of reviving the Lodge and of future enjoyment would be blasted; he therefore put his horse at an unusual speed, and dashed through mud and snow as though impelled by a desire which rose above every obstacle.

He soon reached the "cabin," tied his horse to an adjacent fence, and entered. But we must describe this building as best we may. When the land on which it stood was first "entered" by the farmer who was still the proprietor of it, a "blazed road" had been opened across it, and by the side of this road he had built a rude log cabin for the temporary accommodation of his family, which, at that time, consisted of but himself and wife. In size it was about twelve by sixteen feet, built of unhewn logs, laid up crib fashion, and notched at the corners to keep them together. It was about eight feet high to the square, or rafters; a rough floor of "puncheons" was laid down, and the roof was formed of "clap-boards," with pieces of timber laid across to keep them to their places. A part of one end of the building was cut out, and a rough chimney of sticks and mortar built, thus forming a fire place. A single door and two small windows constituted the openings, and the spaces between the logs had been filled up with sticks and mortar. This building was the result of about a week's labor of the

young back-woodsman, when he took possession and entered upon the laborious task of clearing out a farm.

Years, however, had passed away. The young farmer had reached middle life. A family had grown up around him ; his farm had been opened, a large and comfortable family residence had been built on another part of the farm, and in which he had for some years resided. The original cabin had long been deserted, except as a store-house for ploughs and other farming implements, and occasionally as a shelter for sheep. The door had disappeared ; the windows were gone ; the filling in between the logs had gradually crumbled and fallen out under the influence of winter storms and passing years, and more than half of the primitive chimney had tumbled down. Many of the clap-boards, which at first constituted the roof, had been partially displaced, and now formed but a poor protection from the rain and snow.

Such was the "cabin" in which Doctor Thompson found his patient. He was a boy of some seventeen summers, and his sole companion was a widowed mother in middle life. They were evidently travelers, who had taken a temporary shelter in the deserted cabin, for an old horse and shattered cart stood without, evidently the means by which they had traveled. The interior of the cabin contained one old chair, a box, or rude chest, which seemed the depository of clothing and the more valuable articles of the family, and a bundle of bedding tied up with ropes. The sick boy was lying upon some bedding spread upon the floor, and was evidently suffering from extreme pain. Every thing bore the stamp of poverty and distress, and all the deep fountains of the kind Doctor's sympathy were moved at the sight. How little do the wealthy and the "well to do," know of these dark but, alas, too frequent aspects of human life ! Surrounded with the luxuries which opulence can always provide, and blest with friends and home, with all the attendant comforts which follow in the train of wealth, they too frequently have not time or inclination to visit the abodes of poverty, or enquire after the wants of their less fortunate neighbors. The poor, the afflicted, and the helpless are too often forgotten in the pavillions where pleasure is enthroned and wealth waits to do its bidding. Virtuous poverty toils amid suffering, neglected and forgotten ; or waits in cellars, in garrets, or deserted cabins, for the hour when Providence shall bid them away to a better land. And here, permit me to say, lies, in part, the mission field of Masonry. To "feel for other's woes" and fly to their relief ; to bring sunshine and joy into the dark places of earth, and hope and consolation to the gloomy and desponding ; or, in the beautiful language of the Christian Scriptures, "to visit the

widow and the fatherless in their affliction,"—*this* is legitimate *work* for the Order.

The widow whom we have introduced as the tenant of the cabin, was a grave and matronly looking woman of middle life; her dress was plain but neat, and her whole appearance was such as to command the respect of a stranger. 'Traces of care and deep concern were visible upon her countenance, and you could see that the deepest and holiest feelings of a *mother's* heart were at work within, especially when her restless eye wandered to the lowly couch of her sick child. The patient, as we have said, had seen some seventeen years. He had an intellectual face and a fine eye, now beaming with unwonted brightness from the fever raging in his system. He rolled from side to side of his bed in a restless and disturbed manner, and at times talked incoherently, as though the disease had partially unsettled his reason. The whole scene, as presented to the eye of the Doctor upon his entrance, was one well calculated to move any heart not entirely destitute of the finer feelings of humanity. The widowed mother, alone, among strangers, and poor; the sick child, on whom, apparently, all her thoughts were centered; the destitution within the cabin, the lonesome place, and "the windy storm and tempest" that howled without and *through* the open and dilapidated building—all conspired to form a picture of suffering and distress, such as is rarely seen even in new countries and in the abodes of poverty. The Doctor was greatly moved, and spite of his "philosophy," a big tear came welling up, unbidden, to his eye. For a moment the anticipated meeting of the Lodge was forgotten, and he thought only of the weeping, widowed mother, and the suffering child, how he might dry up the tears of the one and arrest the progress of the destroyer in the other.

Bro. Thompson immediately addressed himself to the work before him. After a few enquiries of the mother concerning the symptoms of her son's complaint, the length of time he had been ill, and other necessary questions preparatory to a personal examination, the Doctor stooped upon one knee and commenced a rigid professional investigation of the patient. He found him laboring under a severe attack of some kind of inflammatory fever, the professional or technical name of which we cannot give. The disease had evidently been induced by travel and exposure. It had been progressing through its incipient stages for some days, while the mother, watching its progress with an anxious heart, had applied all the simple remedies within her knowledge or reach, but in vain. The complaint was now rapidly approaching a

crisis, and a few hours more would have placed the sufferer beyond the reach or the power of medicine.

Dr. Thompson's examination soon enabled him fully to comprehend the case, and he promptly prepared to grapple with the enemy. Our readers are aware that physicians who practice in the country generally carry an assortment of medicines with them to meet emergencies. Dr. Thompson was well prepared, therefore, to administer promptly to the case in hand. In addition to internal remedies, he determined to apply a mustard plaster, and requested the mother to procure some strips of cotton cloth to be used in the application.

While the anxious mother, now trembling with hope at the encouragement the Doctor had given her, was searching in the bottom of the old chest for the articles needed, a piece of parchment, with a blue ribbon attached to it, was turned up. The Doctor was patiently watching her progress, and his eye caught the parchment for a moment as it was turned over. A thought flashed across his mind, but for the time elicited no remark. After he had done all he could for the patient, however, and given such directions as were necessary to be attended to through the night, he prepared to take his leave and hasten to meet his brethren of the Lodge. The boy was evidently somewhat relieved, and the Doctor was not without hopes that, with good nursing and careful attention, he would recover. He so informed the mother, and thus imparted new hopes to her desponding heart. How much like a messenger from heaven is a skillful and kind-hearted physician, especially when he brings hope and life to the despairing and the dying! Such was the case in this instance; and the encouraging assurances of the good Doctor sent a thrill of rapture through the heart of the anxious mother, and caused a beam of light and joy to irradiate her countenance. Her son might live again; and the widow's heart leapt for joy, and her glad and grateful soul sent up to heaven, mingled with thanksgiving, a prayer for blessings on the head of him who had brought light and hope to her desolate dwelling.

When the Doctor was ready to take his departure, he assured the mother he would call early in the morning to see her son, and expressed his confidence that he should find him better. He then requested her to allow him to see the *parchment* that he had observed in the chest. She promptly took it out and handed it to him. The Doctor hastily glanced over it and found that it was the *Diploma of a Master Mason*, issued by Warren Lodge, No. 15, to —.

In answer to an enquiry from the Doctor, the lady informed him the Diploma had belonged to her husband, who had died some four years

previously. He then asked her if she would loan it to him until he returned to visit her son the next morning. She informed him that it was the last article in her possession which had belonged to her departed husband, and that in all her misfortunes she had carefully preserved it in memory of him who had wooed and wed her in early life, and who now was sleeping in death. She was fearful of letting it go from her possession, as it *might* be lost, and though of no value in any other respect, so far as she knew, it was a treasure dearer to her than any thing else on earth, save her orphaned children. The Doctor without acquainting her with his intentions, or informing her for what purpose he wished it, assured her that he would take the utmost care of the Diploma, and, if his life was spared, would return it to her the next morning. With this assurance, she handed the parchment to him, though it was plainly perceptible that she did it with reluctance,—the Doctor having been so kind to come to her assistance and administer to her son “without hope of fee or reward,” she *could* not refuse his polite request, and more especially as she discovered in his words and manner a mysterious anxiety to have possession of the Document.

Carefully wrapping the Diploma in a piece of paper, and inserting it in an inside pocket of his coat, the Doctor bade the poor woman be of good heart, and with a kindly “good evening” mounted his horse and rode rapidly away. We shall not follow him at present, nor reveal the workings of his benevolent heart while he pushes his weary steed to reach the place where mystic brothers had met for consultation. With our readers we will linger awhile in silence around that lonely cabin, and listen to the prayers which go up from that widowed heart through the long lone hours ’til morning comes. The God of the widow has stores in reserve for her, and ere the sun rise again help shall come, though it be by stranger hands. Oh, how often during the succeeding weary hours, did that mother’s heart go up to the Supreme in humble importunity for deliverance ! It was stormy without ; the winds sang a mournful requiem around the dilapidated cabin, and nature seemed to pity and lament over the sorrows that wrung the heart of the lone-one within. The sufferer turned restlessly upon his lowly couch, watched over by the sleepless and tearful eye of the mother. *Her* thoughts were now before Him who alone could help ; now following the footsteps of the absent physician, and wondering what his anxiety to have the old parchment could mean ; and now away back with years gone by, when a home and husband and happiness were hers. Fear not, lone-one ; God’s promise “standeth sure.” Wait in confidence, He “heareth the young ravens when they cry.”


[TO BE CONTINUED.]

THE MASONIC REVIEW.

THE TEMPLE AND ITS BUILDERS. NO. 1.

BY PROF. LIPPPITT.

Beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the north, the city of the great king. Ps. xlviii. 2.

 HERE is no spot to which the eyes of all men turn with such feelings of sacred awe and longing desire, as Jerusalem. The Mahomedan has his Mecca, whither he tends with weary pilgrimage, and towards which he turns for prayer at every call of the Muezzin, but Jerusalem is also a shrine for his devotion. With great zeal he has guarded all its sacred places, and reared a lofty mosque upon the ancient foundations of the temple.

The Jew turns with ardent love and anguished heart to the desolation of his father's country, the ruin of the most holy city. There Abraham built an altar for Isaac, whereupon to offer him in sacrifice; there David built his palace, and set up the tabernacle, and there Solomon in the pride and glory of their national existence built the temple, instituted the temple worship before the visible presence of Jehovah; and thither he hopes once more to be gathered to rule again a mighty people, mingle his dust with that of his fathers.

But to the Christian, Greek, Catholic, and Protestant, it has still holier associations. There the Savior lived and taught. There he was tried and unjustly condemned, there he suffered and died, and was laid in the rock-hewn sepulchre. The streets have been pressed by his hallowed feet and the earth consecrated by the repose of his body. Let us then "walk about Zion, and go round about her; tell the towers thereof. Mark well her bulworks, consider her palaces; that ye may tell it to the generation following." Ps. xlviii. 12-13.

Jerusalem is the capital of Palestine. The name means the *habitation of peace*. It is mentioned very early in the scripture, being generally supposed to be the Salem of which Melchisedec was king: such was the opinion of the Jews, as Josephus informs us. The Psalmist also says "In Salem is his tabernacle and his dwelling place in Zion."

The mountain which Abraham reached after three days journey from Beersheba, and where he built an altar for the sacrifice of his only son, Isaac, is said by Josephus to be the mount Moriah upon which Solomon reared the temple. The name Jerusalem first occurs in Joshua, x. 1. when Adonizedec king of Jerusalem entered into an alliance with other kings against Joshua, and by whom they were all overcome. In running the line of separation between the tribes of Judah and Benjamin, the lower part of the city pertained to Judah, and the hill of Zion on the north to Benjamin. Hence Jerusalem is mentioned as being one of the cities of the tribe of Judah, as well as of Benjamin.

After the death of Joshua, when there was little more to be conquered in Canaan, the Lord commanded Judah to fight with the Canaanites. They then took Jerusalem and set it on fire, but were unable to drive the Jebusites from the strongly fortified hill of Zion.

The next time Jerusalem is mentioned is when Saul is king, and David, then a stripling, brings the head of the slaughtered giant to Jerusalem.

After David had been called to be king over all Israel he removed from Hebron where he had ruled over Judah alone, and settled at Jerusalem, having stormed the stronghold of the Jebusites and wrested the hill of Zion from their grasp. There he built his palace and an altar to God, and brought up thither the Ark of the Covenant. In the construction of his palace David made a league with Hiram king of Tyre, who furnished him with skillful artificers for every part of the work. David also enlarged the circuit of the walls of Zion, and strengthened greatly the fortifications.

Jerusalem at this time was built upon three hills, a part of that limestone range of mountains lying between the Jordan and Dead Sea and the Mediterranean. Of these Zion was the most important, being the residence of the king, and the site of the tabernacle. It was a rugged hill bounded on three sides by deep ravines; on the west the valley of Gihon skirts the hill and turning nearly at right angle to its previous course it bounds the city on the south where it is called the valley of Hinnom. A little way from the southeast corner of the city this valley joined the valley of Jehosaphat through which flowed the Kedron. Near the junction of these valleys were situated the King's gardens.

The valley that separated Zion from Mount Moriah on the north east was called the Tyropœon valley, or "Cheesemongers valley." Between this valley and that of Jehosaphat was a low narrow ridge called Ophel. To the north of Zion was the second hill called Akra, separated from it by a deep gorge. To the north east of this hill was the still lower hill of Bezetha extending away to the north in a level area, upon which the Assyrians encamped when they besieged Jerusalem. Akra and Bezetha composed the old city before David captured the hill of Zion. Afterward the city walls were extended on the northwest of Bezetha, and still more lately across the west side to Zion, taking in the mount of Calvary. Mount Moriah was a steep rocky hill lying between the deep valley of Jehosaphat on the east, and the Tyropœon valley on the southwest, which separated it from Zion. Over the latter valley there was an arched bridge leading from the temple to the King's Palace. Across the valley of Jehosaphat on the east rose the mount of Olives, at the foot of which was the garden of Geth-

semane, and along the southern part of Olives a road leads to Bethany and Bethpage.

Such was Jerusalem at the time of the building of the temple. The sides of Olivet were covered with gardens of Olive trees, and the naturally rugged and sterile hills around were under the highest cultivation.

It is a matter of grief to him who visits Jerusalem with the hope to see all the sacred localities mentioned by the sacred or Jewish historian, to find that there is scarcely a trace left of all her former glory. Not a tower, a gate, a wall, scarcely a stone remains of that Jerusalem, so proud and beautiful in the days of Solomon. Not only are the foundations broken up but every vestige of their remains is swept away, and the spectator gazes with astonishment upon the almost bare rock where were gardens of pleasure and groves of idolatrous devotion. A few gardens still remain at the sloping base of mount Zion, watered from the pool of Siloam; the garden of Gethsemane still contains a few old trees, and receives a meager cultivation; a slight vegetation covers the side of Olivet, and a few of those trees remain from which it derives its name. But all about is barren and sterile. The grass is withered; through the thin sward the rocks continually appear, and the crops look sickly and dying. Zion is no longer inclosed within the city walls. Her palaces have disappeared, her towers are in the dust, over her walls the plowshare has been driven, and Zion, beautiful for situation, the joy of the whole earth, where the tabernacle of God was set up, and David uttered his songs of praise, is only a sickly wheat field. Jerusalem has heard the voice of David and Solomon, of the prophets and apostles; and He who spake as never man spake has taught in her synagogues and in her streets. Before her legislators, her poets, and the apostles, those of all other lands became dumb, and cast down their crowns as unworthy to stand in their presence. Once she was very rich in every blessing; victorious over all her enemies, and resting in peace, with every man sitting under his own vine and fig tree, with none to disturb or to make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all other towns—so strong that the Roman conqueror thereof, and the master of the whole world besides, exclaimed on entering the city of David and looking up at the towers which the Jews had abandoned, "Surely we have had God for our assistance in the war, for what could human hands or human machines do against these towers? It is no other than God who has expelled the Jews from their fortification." It is impossible for the Christian traveler to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens or of Rome, or of any other city which the world ever saw.

There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a length and a breadth that angels cannot fathom; their whole history is a history of miracles; the precepts of their sacred books are the most profound and the best adapted to every station in which man can be placed; they moderate him in prosperity and sustain him in adversity; guide him in health, sustain him in sickness, support him at the close of life, travel on with him through death and live with him throughout endless ages of eternity; and Jerusalem lends its name to the eternal mansions of the blessed in heaven, to which man is admitted to enjoy through the atonement of Jesus Christ, a descendant of Judah.

The character of David is one of the most remarkable of all the Old Testament worthies. Raised from the humble condition of a shepherd boy to be king over all Israel, spreading the bounds of Judah from the sea to the Euphrates, bringing up the ark to Zion, and stretching the tabernacle in his palace yard, he first conceived the plan of building a temple to God. As he gazed from the windows of his palace, built of carved cedar and polished stones, his heart smote him as he saw before him the curtains within which Jehovah dwelt. "Shall I dwell in palaces and God, the great king and deliverer of his people, dwell in tents? Go to, I will build a temple for God worthy his presence." So felt David, and God was well pleased; but by the mouth of his servant Nathan he communicated to David that on account of the many wars in which he had been engaged he would not be allowed to build Him a house, but that his son should build the temple, and that He would establish his seed upon the throne of Israel forever. With joyful heart David went in before the Lord and poured out his grateful praise in the Sanctuary. Thenceforth the spoil of the enemy was dedicated to the erection of the temple, and all his treasures were left to this one great object. During his reign he had made a league with the king of Tyre, and by his aid had received the cedars of Lebanon and the firs of Carmel for the building of his palace. This friendship was a precious legacy to his son. In a good old age, full of honors and ready to depart, he slept with his fathers. But the world forgets his errors in view of his goodness. Childhood reads with wonder his exploits with Goliath, follows him tearfully in his flight from Saul, his home among the caves, feels the warm affections of the heart drawn to him in the story of Jonathan and David; and manhood and age derive consolation from his glorious songs. A man like ourselves, he is subject to human frailties, but when convinced of sin he pours out all his soul in sorrow before God, until he receives pardon, and then words cannot convey his extatic joy.

If darkness surround and enemies afflict, if diseases and death come nigh to us, if sorrow brood over the heart, and anguish crush the spirit, there is consolation in the Psalms. Does gladness fill the soul and heaven beam with light upon us, and the glories of Paradise swell the raptured heart, the triumphant songs of David give best utterance to the joy-burdened soul. The soul flies away from the streets of Jerusalem to the golden paved city of God: from the beautiful gate to the gates of pearl and walls of jasper; from the palace of the king, to the mansions of glorious beauty; from the lowly tabernacle to the throne of God set in the midst of his heavenly temple.

Such was David who conceived the purpose of building the temple. Yet his hands could not rear the fair fabric nor his eyes gaze upon its splendor; but freed from clay his spirit gazed upon the glorious temple of God, and floated mid the Amaranthine bowers of Paradise.

PHILOSOPHY OF FREEMASONRY.

Translated from the *The Triangle*, a German paper. By Brother E. SCHUELER.

The essential aim of Freemasonry is generally contained in the "Old Charges," published in 1723. According to these, the institution should be a centre of union for virtuous, true and respectable men—a happy and fortunate means for all who strive for the perfection of their mental capacities, and the nobility of their hearts; that they may effect their own numerous accomplishments by combined efforts, in inviolable friendship and concord, and spread the benefits of the improvement of humanity to all.

The true and only design of the union of Masons is, consequently, the *progressive improvement and perfection of men who have for this object united themselves*, and who have, at their reception in the Order, taken upon themselves the duty of uninterrupted efforts for that object.

The sole design of the united efforts of Masonry is, accordingly, *the man himself*—her aim is to *improve human society*. Therefore she lays hold of the entire object, *the man*, with all his great faculties and superior qualities; together with all the in-dwelling and life-controlling powers, and determines that all the advantages he enjoys shall be promoted by the effort at a higher development. Masonry, thus conceiving her object, will avoid a one-sided direction in the perfection of men, while with her embracing animation she imparts masonic activities to the whole man. She does not recog

nize sectarian purposes as accordant with the true and natural destiny of man, but only as the foundation of each sectarian system. The Freemason is immediately taught to exert all his powers and faculties, by which he is enabled to discern and authenticate his value, dignity, and superiority. As he only can be called a perfect man who has become fully conscious of the great capacities with which God has endowed him, and has learned to employ them to the perfection of his whole nature ; so only by this knowledge of the inner man, and the effects of such knowledge, man fulfills the highest vocation of his life and reaches his designed condition—the highest possible perfection here and for eternity.

Agreeably to her pure principles, the Institution of Masonry bestows upon her child the incitement to act with his own energies, and to become what he aims at—a perfect man, as well in his inner self as in every relation he sustains to the world around him, taking into consideration the sphere in which he moves. Then, just because the institution rejects a one-sided cultivation, she desires every one to attain that perfection which his condition and capacities permit. In that respect our Institution reveals the following doctrines which, according to their general application, can suit every individual.

First, a Mason should have reference to God, the infinite fountain-head of all life : he must profess his belief in, and worship the only true Jehovah, because this is the only creed which Masonry teaches him, and in which, according to the Old Charges, “all men agree.” But in his ecclesiastical proclivities, the Mason is not limited to that creed. Each brother is left to his private opinions, for Masonry must not interfere with his conscience. Masonry has selected no religious dogma or sectarian system ; nor does she allow questions on these subjects to be introduced into her Lodges, for the following reasons :

1. That, as society is divided into many religious systems, Masonry must be an asylum of peace and harmony for all who belong to her. According to her laws, men of all creeds are admissible ; for a union for the promotion of her aims could not be established on one particular religious system without excluding all others.

2. If Masonry were to teach any particular religious system, she would have to insist that every initiate should strictly profess the same, otherwise her professions would amount to nothing. Such conditions of admission could not exist. Her existence and perpetuity can only be secured by strict obedience to her laws, and an honest profession of her principles.

3. If such a particular religious system were adopted by Masonry it would impose the obligation on a neophyte to give up the creed in which he had been educated; such an assumption would at once array against the Order, both Church and State. Consequently, the great principle of Masonry is—efforts for the general improvement and happiness of man. In this our eclectic law-book describes a Mason as striving for genuine humanity. He must be a devout worshipper of God; a moral, good man; obedient to law, and exercising his highest reason in inquiring after truth. He must have a true, feeling and philanthropic heart: he must sympathise with, and compassionate the misfortunes of others. Avoiding all malice and hatred, he must not cherish the spirit of persecution. He must be discreet, generous, liberal without prodigality; a lover of wisdom, virtue and innocence; constant in danger and misfortune, but not haughty in prosperity.

He must be a good citizen, a good husband, father, son, brother and governor in his domestic circle. In fine, he must fulfill zealously, truly and constantly every obligation which virtue and social bonds impose on him. He must throw off the chains of prejudice, and endeavor to investigate, and learn all which can make him wiser and better.

In this spirit the Mason is admonished to strive for the cultivation of his nature, and especially in the following, which is in perfect accordance with the English Book of Constitutions, which is to be looked on as the basis of Masonic Law:—A Mason must believe in God and the immortality of the soul; in a spiritual perfection of the moral powers, in virtue and moral law; and his life must be governed in accordance with this belief. He must avoid mysticism on the one hand, and superstition on the other. Such is the philosophy of Masonry.

AT THE LODGE.

When to the Lodge we go, that happy place,
 There faithful Friendship smiles in every face,
 What though our joys are hid from public view,
 They on reflection please, and must be true.
 The Lodge the social virtues fondly love;
 There Wisdom's rules we trace, and so improve;
 There we, in moral architecture skilled,
 Dungeons for vice—for virtue temples build;
 Whilst scepter'd Reason from her steady throne
 Well pleased surveys us all, and makes us one.

PROLOGUE AT EXETER, 1771.

THE REVELATIONS OF A SQUARE.

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 BY GEO. OLIVER, D. D.  
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CHAPTER I.

The Revival.—Dr. Desaguliers.

1717—1722.

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 "I could a tale unfold."—SHAKESPEARE.

"Dost feel a wish to learn this thing of me?"

TITANIA.

"Hoc est

Vivere bis, vita posse priore frui."—MARTIAL.



FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities, forwarded to me, some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal battered, the inscription is still distinctly visible. On one limb of its upper face is the following legend—

~~~~~  
 KEEPE WITHIN COMPASSE ;

and on the other—

~~~~~  
 ACTE ON YE SQUARE.

At the angle of junction is a rude heart with the letter J on it. The reverse is blank, with the exception of two small old English capitals *C. W.* at the angle.

The jewel is soon described; but how am I to portray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contemplated scenes of bygone times—the working of Lodges—the solemn labors and convivial refreshments which this small token had witnessed—the racy jests and sparkling wit which set the table on a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass: and therefore we may readily believe that the Lodges had their share of it. "O!" I exclaimed aloud, "if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!"

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers,

Payne, Anderson, Lamball, Morrice, Timson, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity, on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart which was delineated at the angle, put forth two eyes, a snub nose and a mouth—a sort of amplification of the letter J. I could trace the features distinctly, as we see the figure of a human face in the fire on a winter's night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an expression—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Everything appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light; and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as if determined to indulge in some demoniacal soliloquy to which I was constrained to listen. At length it communicated its intention by saying—"Attend to me, and I will realize all your wishes, by enlightening you on the subject of your meditations, and giving you the benefit of my experience; but first let me caution you not to utter a single syllable, for if you do the charm will be broken; the sound of the human voice silences me for ever.

"I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masonry at the latter end of the seventeenth century, which fell into desuetude when King George I. had the impolicy to supersede this great man in favor of Bro. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plot exulted in the idea that he had given it its death-blow by some ill-natured animadversions in the History of Staffordshire.\*

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\* "The Natural History of Staffordshire," by Robert Plot. Oxford, 1686. In this attack on the Order, the Doctor says, very illogically, that "one of their articles is to support a Brother till work can be had;" and another is "to advise the Masters they work for, according to the best of their skill, acquainting them with the goodness or badness of the materials, &c., that Masonry be not dishonored; and many such like." He then concludes by saying, that "some others they have that none know but themselves, which I

"In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled, 'Observations and Enquiries relating to the brotherhood of the Freemasons;' and a few others had been issued on the decline of the Order, as if triumphing in its fall.\* About this time Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held.† The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren. Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

"You may perhaps be inclined to inquire," said the Square, very naively, "how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, which generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and

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have reason to suspect *are much worse than these*; perhaps as bad as the history of the Craft itself, than which there is nothing I ever met with more false or incoherent." See the entire argument in the *Gold Rem.* vol. iii. p. 37.

\*These were—"A Short Analysis of the Unchanged Rites and Ceremonies of Freemasons:" London, Stephen Dilly, 1676. "The Paradoxal Discourses of Franc. Mercur van Helmont, concerning the Macrocosm, and Microcosm, or the Greater and Lesser World, and their Union; set down in Writing by J. B., and now published:" London, Freeman, 1685. "A Short Charge," O. D. A. A. M. F. M. R. O.: 1694. The Secret History of Clubs, particularly of the Golden Fleece; with their Original, and the Characters of the most noted Members thereof." London, 1709.

† It is now called the Lodge of Antiquity.

the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

“Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe.

“There was no code of laws in existence at that period to regulate the internal economy of the Lodges except a few brief By-laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is to say, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet, and perform all the rites and ceremonies of Masonry, with no other authority than the privilege which was inherent in themselves, and had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

“But as this privilege led to many irregularities,” continued my companion, “and was likely to afford a pretext for unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should hereafter be deemed regular or constitu-

tional. And a few years later Bro. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft.

Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations, or to alter these for the real benefit of this ancient Fraternity; provided always *that the old landmarks be carefully preserved*, and that such alterations and new regulations be proposed and agreed to at the quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, *even of the youngest apprentice*, the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c.: you remember the charge?"\*

I nodded acquiescence. The Square took the alarm, and hastily said—"Do not forget our compact; if you speak my revelations are at an end. To proceed:—

"I can testify to the convivial propensities of the Brethren of that day. Dermott did not libel them when he said, 'Some of the young Brethren made it appear that a good knife and fork in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.'"

"Bro. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St. John the Bap-

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\*In the year 1755, the Earl of Caernarvon being G. M., it was ordered that no Brother, for the future, shall smoke tobacco in the *Grand Lodge*, either at the Quarterly Communication or the Committee of Charity, till the Lodge shall be closed. In private Lodges it was a constant practice.



tist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that 'being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;'\* and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Brother Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and therefore merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several lodges, I had a fair quantity of experience in a small space of time, and I can confidently affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and Fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential, and being persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocose and free hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy; an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

"Our business, however, is with Dr. Desaguliers, as the chief agent in the revival of the ancient and honorable institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was unanimously agreed to, that the Grand Master should be proposed and elected there before he became eligible for the appointment of the Grand Lodge. It was supposed at the time that he was the author of that famous paper which so thoroughly refuted the absurd allegations of Dr. Plot against the Order.† It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

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\* Anderson's "Constitutions," ed. 1838, p. 110.

† A Detection of Dr. Plot's Account of the Freemasons."—See "The Golden Remains," vol. iii. p. 31.

"As a proof of his attention to discipline and propriety of conduct, I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But when the refreshment was introduced, and the severity of discipline somewhat relaxed, his lordship according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing was common both to peer and peasant. Now you are aware, I dare say, that the opening formula in those days was, 'forbidding all cursing, swearing, and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or a majority of the Brethren shall think proper to impose.' Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words created an unfavorable sensation, which was not much to his lordship's credit. Bro. Desaguliers said nothing, how much soever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

"'I say, doctor,—d—me, don't you hear,—I ask your pardon for swearing!' After this had occurred more than once, Bro. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,—

"'My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity. by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him!'

"The peer was silenced, the Brethren pleased, and I must say, I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice, 'My lord, if you thought you were honoring God, you would not swear so furiously.'"\*

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\*Do not let me incur the imputation of libelling the manners of the eighteenth century by the above anecdotes, for they are strictly true. Swearing was the besetting vice of the age; and Swift observes: "I cannot recollect, in this maturity of my age, how great a variety of oaths I have heard since I began to study the world, and to know men and manners.

"For nowadays men change their oaths  
As often as they change their clothes."

"I assure you, sir, that Masonry, as then practised, was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us; the three *moveable* Lights were explained to mean the same as your three *lesser* ones, and were indeed the same in every particular; and we had three *fixed* Lights, or imaginary windows in the east, west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usage, were represented, not as at present by three pillars or orders of architecture, but by the two pillars of Solomon's Porch and the Blazing Star, the left-hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre, Beauty.

(TO BE CONTINUED.)

#### FAMILY CIRCLE.

HOLLAND LODGE, No. 8, NEW YORK CITY.—For some time past it has been a frequent remark in the *newspapers*, that "another division has taken place among the Masons in the city of New York." We have been greatly mortified, not alone at the frequent repetition of these divisions, rebellions, secessions, etc., but particularly so at seeing them the subject of public newspaper sneer and gossip. These facts are disreputable to the craft, and exceedingly humiliating to every member of the Order.

Holland Lodge, No. 8, is one of the oldest Lodges in New York. When in that city some time since we were informed that, taking umbrage at the action of the Grand Lodge, and disappointed in not having one of its members elected to the office of D. G. Master, Holland Lodge, No. 8 had seceded, and resolved upon maintaining an independent position. We also learned that the Grand Lodge had immediately chartered (or organized by dispensation) a new Lodge, giving it the

And he gives a case in point. "I remember an officer who had returned from Flanders, sitting in a coffee-house near two gentlemen, whereof one was of the clergy, who were engaged in some discourse that savored of learning. This officer thought fit to interpose; and professing to deliver the sentiments of his fraternity as well as his own, turned to the clergyman, and spoke in the following manner:—'D—n me, doctor, say what you will, the army is the only school for gentlemen. Do you think my Lord Marlborough beat the French with Greek and Latin? D—n me, a scholar, when he comes into good company, what is he but an ass? D—n me, I would be glad, by G—, to see any of your scholars, with his nouns and his verbs, and his philosophy and trigonometry, what a figure he would make at a siege, or a blockade, d—n me!'"

name and No. of the seceding one, and embracing a portion of its members.

We now find on our table a kind of *Pronunciamento* from the old Holland Lodge, setting forth the fact that she has been "*compelled to declare herself free and independent*," and giving in detail the *reasons* for such action. We do not wish or intend to enter into the controversy between these brethren and the Grand Lodge of New York; we have neither time nor inclination for such employment; but it is our duty to record the *fact* for the information of our readers.

It strikes us, however, that the idea of a Lodge "declaring herself free and independent," is entirely new. We would really like to know how the association can exist as "a just and legally constituted Lodge," and yet be "free and independent," acknowledging no allegiance to a Grand Lodge? Can a Lodge, at this day, be a legal Lodge without a charter or dispensation from the proper authority? We think not. The Holland brethren may say, "We have a charter, and it was granted by the proper authority." True, but on what conditions was that charter granted? Was it not that Holland Lodge should be represented in the Grand Lodge, pay such annual dues as was required, and conform to and abide by the laws, rules and regulations of the Grand Lodge? Holland Lodge refuses to comply with these conditions, and thereby forfeits its charter. They may still have the parchment in possession, but the Grand Lodge having recalled its sanction, it is of no more use than refuse paper. The Lodge has no charter, *therefore it is not a legal Lodge.*

The next and most important question which follows, is, can these persons, thus meeting and working without a charter, and contrary to the laws of the Grand Lodge of that State, be recognized as Masons? Can they be allowed to visit other Lodges, or can brethren in good standing be permitted to visit them? Every Mason who has any knowledge of our laws must at once answer in the negative. What follows? Why, that this so called Holland Lodge is a clandestine Lodge, and its members out of the pale of masonic fellowship. Will the Master and Past Masters of Holland Lodge turn back and read the solemn pledges they made at their installation, and then compare their present action with their former admissions and promises.

We will not justify the action of the Grand Lodge in everything it has done; indeed we do not sufficiently understand its doings to form a correct opinion. The brethren of Holland Lodge complain of several things in the proceedings of the Grand Lodge. It is possible that some of them are true; but, supposing they are, does that justify the members of Holland in setting aside the *landmarks* of Masonry—in

“making innovations in the body of Masonry?” Does it justify them in rebelling against the well-settled and universally recognized laws of the Order? We think not.

Pause, brethren, pause, and consider before you go any further. If evils exist in the Grand Lodge, you can’t cure them in your present position; nay, you strengthen and perpetuate those evils by your present course. It should be the maxim of wisdom and valor never to desert your shipmates during a storm. If you leave the post of duty, and take to a small boat, you will probably be engulfed and go down in the storm, and the ship and remaining crew be lost for want of your assistance. No, no; *stay on board*. If the Captain is incompetent to discharge his duty, and his orders be oppressive, nevertheless *stay on board*. When you gain a harbor and the ship is safe, *then* you may resort to extreme measures without danger.

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GREENWOOD LODGE, No. 182.—This is a new Lodge, located at Greenwood, Johnson county, Indiana. It was chartered at the last session of the Grand Lodge, and bids fair to rival in strength and activity most of the older Lodges in that State. It now numbers twenty-one members, and has a fine prospect of continual increase. Nearly all the members take and pay for the Review. They desire sound masonic information, and are not afraid to pay the small sum of two dollars per year to procure it. We predict that Greenwood Lodge will flourish in refreshing green, laden with fruit and foliage, for long years to come. We presume the original members took their early lessons from the Lodges at Franklin and Shelbyville—*good models* and *good instructors*.

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RESERVE LODGE, No. 179, Sharpsville, Indiana. This is a new Lodge, chartered at the last session of the Grand Lodge, and is doing an excellent work. It has set an example to every other Lodge in the State, by *every member* taking a copy of the Review. This is starting right; and while the members continue to read and study, their Lodge will prosper. What other Lodge will emulate their zeal for masonic knowledge? We wait for a reply. The officers are:—S. Needham, W. M.; G. W. Rose, S. W.; J. Thompson, J. W.; J. A. Franklin, Secretary.

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FLORA LODGE.—A new Lodge, by this name, has recently been organized under dispensation at Fitchville, Huron county, Ohio. A friend, not a member of the new Lodge, writes us that “it is a model

Lodge in every respect." It *works* in a very superior manner, and the members are such men as Masonry is proud to own anywhere, or at any time. We are glad to hear so good a report from the young Lodge, and hope it will continue as it has begun.

The officers are:—T. Gibson, W. M. ; H. Morrell, S. W. ; F. Wood, J. W. ; J. M. Stephens, Secretary.

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**BIBLE PRESENTATION.**—Salem Lodge, No. 87, at New Salem, Fairfield county, Ohio, recently presented to Bro. M. D. Brock, the W.M., an elegantly bound copy of the Holy Scriptures, as a testimonial of their sense of his services as Master of their Lodge. Bro. Brock has been W. M. of that Lodge for *thirteen years* in succession ; and the best evidence of his ability and faithfulness is the fact that the Lodge is "in a flourishing condition, and moving along in peace and harmony." Bro. Brock is now the S. G. Warden of the Grand Lodge of Ohio. May he live long, attentively read his new Book, follow its divine precepts, and enjoy the blessings which it promises.

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**RESTORED.**—Thomas R. Spillman, heretofore expelled by Libanus Lodge, No. 80, Louisburg, Ohio, has been by same Lodge restored to all the rights and privileges of a Mason.

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**LAYING A CORNER STONE.**—The corner stone of a new Town Hall was laid in Saco, Maine, on the 15th August last, with Masonic ceremonies ; R. P. Dunlap, Ex. Gov. and P. G. M., officiating as Grand Master. The Encampment from Portland attended as an escort, and a large number of the Craft were in procession. The ceremonies were interesting, and all passed off pleasantly. They will have a good impression on the public mind.

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**ANTHONY CHAPTER, MUNCIE, INDIANA.**—This is a new Chapter just started under a Dispensation. The G. H. P., Bro. Hacker, together with Bro. King and others, recently attended and organized it. During the few days Bro. Hacker was with them they received *twenty-six* applications ! This seems to look as though there was work ahead. Bro. Samuel P. Anthony is the H. P., and has around him an excellent list of officers. We hope the new Chapter may prosper, and do much to diffuse the sublime principles of the R. Arch.

JOLIET, ILLS.—There has for several years been a flourishing Lodge at this place, of the right kind of men. The members "having become too numerous," the Lodge has "swarmed" and organized a new one. May the same prosperity attend *both* in the future.

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GRAND LODGE OF ILLINOIS.—This body will meet in Springfield, in annual communication, on the first day of October. As we send out this number in advance of the usual time, we mention the above fact for the benefit of our numerous subscribers in that State. We hope to be present at their annual gathering.

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SAINT OMER'S ENCAMPMENT, No. 19, Elmira, N. Y. From what we can learn of the Craft in Elmira, we conclude they are *at work*, not only in building, but in *re*-building, the temple of Masonry; and while engaged in this, they are prepared, by an exhibition of the moral virtues to defend the institution against the puerile assaults of its enemies.

The present officers of the above Encampment are: Thos. C. Edwards, G.C.; Thos. Maxwell, G.; H. Coffin, C.G.; Rev. J.M. Peebles, P.; J.J. Nicks, S. W.; S. Hayden, J.W.; G. L. Smith, Rec'r; Rev. H. Greatsinger, S. B.; W. Lee, Sword B.; D. A. DeGraff, W.; and W. Gates, Sentinel. Stated meetings fourth Friday in each month, at 2 o'clock P. M. at Masonic Hall on Lake Street.

EXCELSIOR COUNCIL, No. 6., at same place. Thos. C. Edwards, T I. G. M.; Jas. S. French, D. T. I.; S. Newton, P. C. of the W.; S J. Stephens, C. of G.; W. T. Reeder, Rec'r. Stated meetings, third Wednesday in each month, at 7 o'clock, P. M.

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THE GRAND ENCAMPMENT OF OHIO will hold its annual session at Mansfield, Thursday, October 18th.

THE GRAND COUNCIL and GRAND CHAPTER of Ohio, will meet in Mansfield, Friday, October 19th.

THE GRAND LODGE of Ohio will meet in Mansfield, Tuesday, October 23d.

We look forward to the above meetings as a season of much interest,—a re-union of noble and generous hearted brethren from all parts of the State, and we are advised of several eminent Masons from other states who will be in attendance. The brethren of Mansfield, we are told, are making ample preparations to receive and accommodate all.

KENTUCKY LODGE, at Kentucky Town, Texas, was organized last spring, and bids fair to be one of the brightest jewels in the crown of her Grand Lodge. *So mote it be.*

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### EDITOR'S DEPARTMENT.

TO OUR FRIENDS.—We have a few words to say to you in all sincerity and earnestness ; will you *hear* us and *heed* us ?

We present you the present number of the Review as the first of the new year, and it will indicate the character of the work hereafter. In type, paper, and printing ; for neatness, beauty and finish ; it is not often equalled by the periodicals of the day. If any one can find any fault with the work in these respects, we can only say he is well stocked with fastidiousness. As it regards the *contents* of the Review, we do not fear but what they will satisfy every *reasonable* brother, and we hope there are but few who are *unreasonable*. The literary, moral and Masonic tone of the articles in this number, is such as we think will meet the approbation of those for whom we labor, and such as to commend the work to the favor of every Mason in the United States.

By a change of type in a portion of the work, and a difference of arrangement, we are enabled to give considerable more reading matter than heretofore, to say nothing of other improvements, and yet without any additional cost to our subscribers. We are taking advantage of every improvement in printing and manufacture of paper to make the Review more attractive and valuable. We shall expend a thousand dollars the present year in *improving* the work, in its appearance and in its contents. We have engaged the services, at much cost, of several of the ablest writers in this country, who will be *regular* contributors to our pages ; and we shall have occasional assistance from many of the most experienced and judicious Masons in the country. Our own time, and whatever of ability we may possess, will be devoted *exclusively* to the pages of the Review. We have secured the services of a trusty and first-rate business man in our office, to relieve us, in a great measure, of the burdens of that department, and we shall hereafter be more exclusively an Editor.

And now for the application. We want our subscription list doubled. We must have it greatly enlarged to enable us to meet the increased expenditures. We are determined that the Craft shall have a Magazine that they can be proud of ; which they can lay on their centre tables, present to their families, and show to strangers ; above all, one that will be invaluable to themselves as Masons. But this can not be done unless the Craft rally around the enterprise and give it a *liberal* support. We ought to have ten thousand more subscribers than we have ; and we might have them, and twice that many, if every Mason felt his responsibility in this matter as he ought.

Now, Brother, will you take hold of this matter and help us ? *Now is the time* : the bountiful crops and abundant prosperity with which the Grand Master above has blessed our country the present season, has effectually choked off the cry of "hard times," and but *very* few can excuse themselves from taking the Review on that account. They will have the *means*, and *should* have the *inclination*, to inform and improve their moral and intellectual natures : and in no way can this be



done so cheaply and effectually as by patronizing a well conducted Magazine. A Mason who will not aim at improvement is unfit for membership among us,—he never can comprehend or appreciate the sublime truths of Masonry.

Many of our brethren have sent us an enlarged subscription for the year just commenced ; but many have done nothing. And even where much has been done, much more *may* be done by continual efforts. At our present liberal terms, we cannot afford to send an agent to every Lodge, but must depend upon the assistance of the brethren themselves. Just take *this number* of the Review in your hand, and go and show it to every Mason within your reach, and urge them to subscribe. You have no idea how much can be done by such an effort. Every young brother, as soon as he is initiated, should be urged to take the Review,—if he wishes to become a well-informed Mason. *Don't forget this.* A great many outside of the Order would take the Review if solicited. Don't be too modest to ask them. You wish every one to entertain a good opinion of Masonry ; show them what we teach, and you will secure their approbation.

We hope you will give this matter your *immediate* attention. Don't think you are excused because we don't call you by name ; we *mean* you—you who read *this—every one of you.* Devote a little leisure to it ; be prompt, importunate, and do not cease your efforts until our whole edition is taken up. We shall look for a large increase, and hope we shall not be disappointed. We want the names sent in as soon as possible, that we may print enough at the beginning of the year, to supply all demands. *Will you let us hear from you on this subject ?*

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THOS. Q. HILDEBRANT, Attorney at Law, Joliet, Illinois, will attend to professional business entrusted to his care. Bro. Hildebrant is a zealous Mason and an able Lawyer. Our friends will remember him should they need the services of an attorney in that region.

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THE ISRAELITE.—This is a paper published in this city, and devoted to the interests of Judaism. It indicates considerable talent, and any amount of zeal for the cause it advocates. In so far we are rather pleased with its aspects, for we like to see earnestness and zeal in any cause, if it be not a bad one. We are glad to see our Jewish fellow citizens have a paper of their own, and hope they may be benefitted by it.

Of late, however, the Israelite seems to have assumed the guardianship of Masonry, in addition to Judaism, and has been reading the Craft some earnest lectures upon certain improprieties which, the Israelite claims, they have been guilty of. The communications of "A young Mason," in its pages, together with its editorial articles, have been specially aimed at our brethren in Massachusetts ; but as *they* are fully able to take care of themselves we shall not volunteer in their behalf. There are some things, however, in a late article by the Editor of the Israelite which have a *general* application, and these we cannot permit to pass unnoticed.

Bro. L. Brandis, of this city, a very excellent Mason, and of the Jewish faith, has published, in the Israelite, a reply to "A Young Mason," which is well conceived and does him credit. It is very evident that "A Young Mason" is what he confesses to be—*young*, and our advice to him would be to wait until years adn

experience have made him wiser, and enabled him to understand the subject on which he writes.

But to the Editor. In a late article he assumes that Masons, in their Lodges, are *guilty of Idolatry*. The following is his language: "St. John is a sectarian character, represented as such by his biographers. God is the ruler of the universe, pray to God, and let St. John be worshipped in the Catholic Church." Now the plain meaning of this is that Masons *pray to, and worship, St. John*. The Editor of the *Israelite* of course is not a Mason, for if he were, he would not have published so vile an innuendo as the above. We have no reply to make to it, only to say *it is false*.

What has given particular offence to some who are more nice than wise is, that christian Masons use the name of Jesus Christ, while performing their devotions in a Lodge! The persons alluded to denounce this practice because, as they say, it introduces sectarianism into the Lodge, and interferes with *their* consciences! We claim that one of the best features of Masonry is that it carefully excludes all sectarianism, and furnishes a neutral ground on which all may meet in brotherly fellowship. We not only regard this as an admirable feature in Masonry, but an essential one, and we shall battle for it with all the vigor we possess. A few of our Jewish brethren would mar this feature, and not only make Masonry exclusively Jewish in its aspects, but directly interfere with the religious opinions as well as the consciences, of a vast majority of the Craft.

A Christian believes it his duty to pray in the name of Jesus Christ; a Jew carefully excludes that name from his devotions. The Christian Mason is entirely willing that his Jewish brother shall utter his prayers according to his own opinions of what is acceptable to the Deity, and consistent with his own conscience; but he claims the same right for himself. A few of the Jewish Masons insist that, in all prayers in a Lodge, every allusion to Christianity or its founder, shall be excluded; or, in other words, that Christians shall pray, not as Christians, but as Jews; thus invading a most important principle of Masonry. While we do not ask our Jewish brethren to become Christians in the Lodge-room, we certainly shall not consent to abandon Christianity while there.

We are willing our brethren shall pray according to the Jewish faith, and we will reverently listen and heartily respond. They have the *right* to do so; Masonry grants it to them, and no brother, whatever his creed, must interfere. But *this same right pertains also to the Christians*, and they insist that none shall invade it.

There is another item in our friend's editorial which we had intended to notice, but have not room at present.

REQUEST.—Should any of our subscribers, to whom we send the present No. not wish to continue, they will please return this No. at once, with the name of the Post Office marked on it. Unless this No. is returned so marked, we shall consider it a wish to continue and "govern ourself accordingly." Don't let the Review come on six months and then stop it: that would be doing us injustice.

NOTIONS.—The Bros. Adair (see their card) have a fine establishment just below us on Walnut Street. They are young and enterprising men, and do business on correct principles. We commend them to the patronage of our friends.

**TO THE LADIES.**—Among the wives and daughters of the Craft, we are proud to know that the Review has many friends. We wish to say to *them*, that our labors for the improvement and information of the Craft is indirectly for *their* benefit, as well as for our brethren. We can, therefore, confidently ask your co-operation in increasing our subscription list. *Will you help us?* If you ask a Mason, or one not a Mason, to take the Review, he cannot refuse. You may do a great deal for us by exerting your influence in securing subscribers among your acquaintances, and we will be under many obligations for your aid in this behalf. You will also be doing a good work, and benefitting others as well as ourself. Will our Lady friends help us?

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**PEARS.**—We refer our readers to Bro. Ferris' card in our advertising pages. If all the fruit produced by his trees are such as the sample he presented us with recently, our friends need have no fear of purchasing from him. It was the best specimen of pears we have tasted for many years.

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**A WORD.**—We send this No. to some who are not subscribers. We hope they will not only become such themselves, but take some pains to show it to the members of their Lodges, and procure us as many subscribers as possible. By this means our subscription lists might be greatly enlarged, and much valuable masonic information be disseminated among the Craft. Every brother should feel it his duty to spread light and information among the Order, and in no way can it be so well and cheaply done as by circulating the Review. Take hold of this, brethren, and help us in the good work.

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**LIBERAL DONATION.**—For the last two or three years we have used none but Gundry's ink, manufactured by Mr. Gundry, of the Commercial College, as we consider it the best we can find—and we have tried a good many kinds. It flows freely from the pen, becomes very black, never moulds, does not become thick in the stand, and is perfectly durable. It is fully equal if not superior to Arnold's. We were almost out of this indispensable article when, a few days since, friend Gundry sent us down a *gallon jug full*—enough to last us a long time. Thanks, friend Gundry, and hope all may know the virtue of your ink as well as we—there will then be no lack of customers for it.

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**ATTORNEY AT LAW.**—Bro. E. M. Vance, formerly of Indiana, has located at Nashville, Washington County, Ills. Any business entrusted to him, in his professional capacity, will be promptly and faithfully attended to.

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**JUSTICE.**—The excellent portrait of Bro. Gould, in our present No., was engraved by Mr. Jones, and printed by Middleton, Wallace & Co., all of this city. Our friend Jones, as an artist, is excelled by few in the land,—the specimen of his work in this No. will say more in his behalf than we can, and assure those in need of his services, of his capacity in this line. The reputation of Bro. Middleton, Wallace & Co., is widely known and well established.

**MELODEONS.**—We invite special attention to the advertisement of Carhart, Needham & Co., on our advertising pages. Music should be cultivated in every Lodge, and among Masons everywhere—and by *everybody*. Every Lodge should, if possible, have a Melodeon, *and use it*; it adds *so* much to the impressiveness of our ceremonies. Our English brethren generally have an organ in their Halls; but for a room of ordinary size, we prefer a good Melodeon.

While in New York last summer we called at the establishment of Bros. Carhart, Needham & Co.,—as it is regarded one of the curiosities of the city. We were politely shown through the entire manufactory, and were permitted to see the process of making Melodeons, from the incipient steps to their final completion. They have been longer at the business than any other house. Bro. Carhart has made many new inventions to simplify and *perfect* the manufactory, all of which are patented by himself. Their machinery is a curiosity, and the process of making the several parts of the instrument is still more so; for when all the particular parts are finished *they fit with such exact nicety* as to astonish the beholder. We do not hesitate to say that their machinery, and process of manufacturing, are as near *perfect* as anything of the kind can be.

The firm employs about seventy operatives, and turns out from fifty to seventy-five Melodeons per week,—all of which are sold as fast as they can be made. Besides this, they make and sell to the trade about one hundred sets of reeds per week.

We have one of their Melodeons in our family, and all who have heard it, or performed on it, have pronounced it *far superior to any instrument of the kind they have ever heard*. We advise our brethren to procure a Melodeon for their Lodges, and also for their parlors; it will be worth the outlay in either case. We *confidently* say, you may order one from C., N. & Co., and will not be disappointed in your expectations. For seventy-five or one hundred dollars, you can procure an instrument of them that will be plenty large enough for a parlor or Hall, and will give entire satisfaction. They *finish* their instruments, too, in a style unequalled by any other establishment we have ever seen. They are gentlemen of integrity and politeness, masters of their business, possessed of every facility, and withall are zealous brethren of the Royal Art. We make these remarks as a simple act of justice to a deserving house, and shall be glad to know that our Western friends give them a liberal patronage.

**INK.**—We acknowledge the receipt of a bottle of excellent ink, manufactured by Oliver Spafford, of Erie, Pa. We have tried it thoroughly, and take pleasure in recommending it as an excellent article.

**OUR TERMS.**—Will be found on the second page of the cover. Please turn and look at them, and you will see that the *price* of the Review is low—*very* low, considering its size, its character, and the fact that it must depend for patronage on a single association of men. The Boston Masonic Magazine is but *half the size* of the Review, and yet its price is the same. All things considered, the Review is the cheapest work of the kind in the world, and on this ground we ask *every* Mason to rally to its support. If we don't make it the *best* of its kind, it will be because the Craft will not sustain such a work.

**DOUBT IT.**—Bro. Morris, in the Freemason, says that, of the principal men in the Government at Washington, "Messrs. Marcy, Campbell, Cushing and Waldo, are Masons." Is Bro. Morris *sure* of this, or is it like a good deal more *guess* work we see afloat? Cushing and Waldo *may* be Masons; we hardly think Marcy is; and Campbell is a rigid Roman Catholic—not very likely to be a Mason. By the way, who is Waldo? We know so little about politics, and care so little about politicians, that we never even heard of "Waldo" before. Bro. Morris also says that Gen. Scott is a Mason. Has he *legal* information of this? We think Gen. Scott is *not* a Mason; though he *may* have been in *early* life.

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**MADISON, WISCONSIN.**—Bro. Henry Rocky, late of Cincinnati, has removed to, and located in, the beautiful and growing city of Madison, Wisconsin. Bro. Rocky is an old and faithful Craftsman, and we commend him to the fraternal courtesies of our brethren in Wisconsin. Bro. Rocky is our agent for the Review in that city; and having thus a central agency in the State, we hope to have a large increase of subscribers from it.

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**ELMIRA, N. Y.**—Bro. Thomas C. Edwards, of Elmira, N. Y., is our agent for the Review, and authorized to give receipts for the same. We hope *all* our brethren in that region will hand him their names—and money.

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**BRO. FOSTER, of Hallettsville, Texas,** will be attended to next month.

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**THE REASON WHY.**—We received a letter some days since from a distant State, requesting us to continue sending the Review to the writer, and enclosing two dollars to pay for it in advance. The brother has long been the sole subscriber to the Review in that place, and after saying that he had in vain essayed to increase our list, he adds: "There is a Lodge in this place where a few brethren get together once a month, and go through with some of the forms and ceremonies without any of the spirit of Masonry." That explains all the mystery,—the *spirit* of Masonry is wanting. They have a dead *form* without any *soul* in it; hence they have no desire for information. Such Lodges will never be able to comprehend the great and noble spirit of genuine Freemasonry: they are content with the semblance of the thing, without its vitality. They should give up their charter, close their doors, and devote their time to other purposes.

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**AS WE ARE.**—We think the present No. will give satisfaction to our friends, and is a fair sample of what the Review will be during the present year. Bro. Strickland will furnish a sketch of distinguished Masons, of the olden time, for each No. Gen. Bierce, our P. G. M., has promised to tell us something about the early Masons in Ohio. We have secured Mrs. Oliver as a regular contributor in the poetical department; her "Answered Prayer" in this No. is a perfect gem. Bro. Ellis will also lend his assistance; and whoever reads the "Song" in this No., from his pen, will wish to read more. Mrs. Dufour will also continue her valuable aid; and "Mary," from her mountain home, has promised to help us in the good

work. Prof. Lippitt is recalling the memory and the achievements of our ancient brethren, and describing the cities and temples of three thousand years ago,—his articles will appear in the Review regularly. In addition to these, we shall have occasional assistance from several other good writers, and the Editor will promise to do his share. The "Revelations of a square," by Dr. Oliver, is one of the most attractive productions of that great writer; the volume, as published in England, costs \$3.50; it will be given *in full* in the Review during the year.

Our cover is new and beautiful, having been prepared at great expense; the paper, both of the cover and body of the work, is manufactured expressly for the Review, and can't fail to please. In short, the whole *external* and *internal* qualities of the work shall be such as to satisfy the most fastidious, and *be just what is needed by the Craft*. All this will cost us an immense outlay of money and labor, and we shall look for a corresponding increase in our patronage. Come, brethren, *all* of you; send us your names without delay, and try to send as many others as possible. See every member of your Lodge, and don't rest until they all take it. Now is the time to act in this matter. We are just beginning the year; Providence has blest the country with unheard of prosperity, and croakers and "hard times" should be forgotten. *All* can gratify themselves and families by taking the Review, if they will; and all who desire solid information and wish to see the Craft prosperous and intelligent will help to sustain us in our enterprise, send on the names and fill up our books; we have printed a large edition and can supply all with first No.

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GRAND LODGE OF OHIO.—We hope our subscribers in Ohio, who are in arrears for the Review will, *without fail*, send the amount by their Delegates to the Grand Lodge at Mansfield. *Don't forget it, nor neglect it*, as we need it very much.

We request, too, that our agent or some other brother, will make a *special effort* in *every Lodge in the State*, to procure us a large list of subscribers. Take this No. in your hand and show it to them; certainly there are but few, who are able and desire masonic knowledge, but what will sustain a work published in their own State, and at so low a price. Let us have a *large list* at the Grand Lodge.

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### LITERARY NOTICES.

STAR IN THE EAST.—Bro. Leonard & Co., of New York, have laid on our table their re-print of this excellent work. They have also published Oliver's "Mirror for the Johannite Masons," and bound them together in one volume. These volumes need no commendation from our pen; the name and fame of their author, as a masonic writer, is world-wide. Bro. Leonard has got out this volume in his usual style of neatness, and to correspond with his other re-publications. For sale at this office. Price, \$1.00.

MASONIC LIBRARY.—Bro. Hyneman continues to issue his "Masonic Library" regularly, containing a re-print of all the English works on Masonry. It is published in monthly Nos., at three dollars per year in advance. We will gladly forward names or money for the work.

NATIONAL MAGAZINE.—This splendid Monthly continues to come to us regularly, and is winning golden opinions from all who read it. The National is, in our opinion, *the family Magazine*; one that every family should have. Its literature

is of a high order, while its moral tone is pure. Its embellishments are elegant, its price is low; and its merits commend it to the patronage of all. Published by Carlton & Phillips, New York. Price, \$2.00 per year.

**OLIE; OR, THE OLD WEST ROOM.**—The title of this book is not at all significant of its contents. With so unpretending a name, curiosity prompts you to open it and see what it *can* be. Then comes the witchery of the volume, and from page to page you are lured along until the end is reached, and you regret there is no more. The whole story is told in such chaste but simple language; the incidents are so true to nature; and the sentiment is so elevated and pure—shedding such a delightful moral influence over the heart, that the book *must* have a rapid sale and become a general favorite. It has our heartiest commendation. MASON BROTHERS, 23 Park Row, New York. APPLGATE & Co., 43 Main Street, Cincinnati.

**THE OLD FARM HOUSE**, by MRS. CAROLINE H. BUTLER LAING. This is one of the books that everybody likes to read; attractive, instructive, and entertaining. While it relieves the mind from severer studies, it improves the heart by the lessons it inculcates, and the mild and gentle influence breathing from every page. It is got up in beautiful style, and will no doubt have an extensive sale.

Published by CHARLES A. DAVIS, No. 39, South Fourth Street, Philadelphia. For sale by APPLGATE & Co., Cincinnati. We may as well remark that Applegate & Co. have a magnificent assortment of books and stationery, as well as blank books; and we advise our friends to call and examine their stock and prices.

**JAPAN AS IT WAS AND IS.** By RICHARD HILDRETH, author of "History of the United States," &c. Japan is a new country, so far as our knowledge of, and intercourse with it goes. Until within a little more than five hundred years ago, these extensive, wealthy and populous Islands were unknown to Europeans; and until the late visit of our Fleet, under Commodore Perry, no European was permitted to reside there, or even trade with its inhabitants; except, for a while, Portugal was permitted to send one vessel annually, to a single port. Such being the case, the country is emphatically new to us,—its extent, its productions, laws, language and social condition,—all are new.

It was important that we should have some knowledge of a country with which we are now just permitted to have intercourse, and whose trade, it is supposed, will be of great value to our people. Mr. Hildreth has given us this volume *just in time*, and his work is *well done*. "Japan as it was and is," possesses all the interest of an exciting romance, and yet furnishes information of great practical importance, and fully reliable. Fond of new things, and earnest in pursuit of knowledge, as Americans are, this book will be eagerly sought after and have a large sale. Published by PHILLIPS, SAMPSON & Co., Boston. For sale by APPLGATE & Co., Cincinnati.

**UNIVERSAL MASONIC RECORD.**—Bro. Hyneman, of the Keystone, Philadelphia, is about to issue a volume bearing this title. It will be a record of names, residence, business or profession of Masons all over the United States, with the name of the masonic body to which he belongs, the position he occupies therein, and the degree he has attained. It is designed, as the publisher states, "to perpetuate the names of the members of the Masonic brotherhood in good standing, so that in future time the descendants of those whose names are registered may know

that their predecessors were Masons, and also the Lodge, Chapter, or Encampment to which they belonged, with the place of their residence, and their profession or business." It will also be "useful to those whose names are recorded, while on the stage of active life," in a business aspect, "and also serves as a certificate and evidence of honorable standing in the community in which he resides." The price of the book to subscribers will be \$1.00. It will be well got up, on good paper, and handsomely bound in cloth. Address Leon Hyneman, 106 Chestnut street, Philadelphia. We will take pleasure in forwarding names.

**THE GLORIA IN EXCELSIS.**—An extensive collection of new church music, consisting of hymn-tunes, anthems, sentences, choruses, and chants, to which are added glees for social gatherings, singing schools and choir practice. By W. WILLIAMS, Director of Music at the Bowdoin Square Church, Boston. Music is one of the sciences to which Masonry directs her members; yet, though passionately fond of music, we confess we are no musician. We have found the above book on our table, and submitted it to one whose judgment in such matters goes, with us, a good way,—and that judgment highly approves of the work. It is not merely a new music book, it is a book of *new music*, and there are many superb tunes in it to be found nowhere else. Price, \$7.50 per dozen. Published by PHILLIPS, SAMPSON & Co., Boston. For sale by APPLEGATE & Co., 43 Main Street, Cincinnati.

**ESPERANZA ; or, the home of the wanderers:** By ANNE BOWMAN. This is a very readable and entertaining book. Published by CHARLES H. DAVIS, Philadelphia. For sale by APPLEGATE & Co., Cincinnati.

**UNIVERSAL MASONIC LIBRARY.**—It is generally known that Bro. Morris, of the Freemason, is engaged in publishing a universal Masonic Library, embracing all the English, and some of the American Standard works. The work will comprise, we believe, some thirty volumes, of uniform size and binding. A few of the first volumes we learn are out, though we have not received the package forwarded to us. Every Lodge should have this Library, for it will be invaluable. In our next we shall be able to give a more extended notice of this enterprise.

**NEW MUSIC.**—Horace Waters, Music publisher, 333 Broadway, New York, has sent us a new and beautiful song—"JEANNIE MARSH OF CHERRY VALLEY." Words by GEO. P. MORRIS, Esq.; Music by THOMAS BAKER.

Bro. Morris writes songs as few others in the world can write; and the music in this case does ample justice to the words. Mr. Waters is the great Music Publisher of the day, and his stock of music of all kinds is exceeded by no house we were ever in. We speak knowingly, for we were recently shown through it. We commend his establishment to our musical friends.

**NEW BOOK.**—Our old and excellent friend, Rev. Bro. Gaddis, has just presented us with a copy of his "FOOT-PRINTS OF AN ITINERANT." It comes just as we are going to press, and we have not time to read it nor room to notice it; we have heard it spoken of however, as a work of deep and thrilling interest. We shall be able to speak advisedly of it in our next No., in the mean time it is for sale by Applegate & Co., of this city, and by the Author, in Dayton. We have no doubt it will have an extensive sale.



**MARRIED.**

**MARRIED**, at Cleveland, Ohio, on the 12th of September last, by Rev. J. G. Stewart, of Urbanna, Ohio, Bro. William A. King, to Miss Mary E. Carson, only daughter of Bro. M. Carson Esq., all of Cleveland, Ohio.

Glad to see that Bro. King has made such a valuable acquisition. May good angels attend the happy pair all along the path of life, and scatter sunshine and flowers in all their way.

**MARRIED**,—At Connersville, Indiana, on the 20th of August last, by Bro. Rev. Wm. Pelan, Bro. Edward F. Claypool to Miss Mary E. Morrow, all of that city.

**LOVED AND LOST.**

**DIED**,—In Saco, Maine, on the 16th August, 1855, Bro. Edward S. Moulton, in the 77th year of his age. He ~~was~~ was a member of Saco Lodge and York Chapter, and, until failing health prevented, a regular attendant. He was a most worthy Brother and died deeply regretted by all who knew him.

**DIED**.—On the 8th of June last, in Michigan, where he had gone for his health, Bro. E. M. Shelby, of Huntsville, Ohio, a member and Past Master of Bellefontaine Lodge, No. 209, Bellefontaine, Ohio. Bro. Shelby was an excellent man, and his death is much regretted. He leaves a young widow and an aged father to mourn his loss.

**DIED**, of hemorrhage of the lungs, at Eaton, Ohio, on the 7th of September, 1855, Bro. James B. Epply, in the 24th year of his age.

Bro. Epply was a worthy member of Bolivar Lodge, No. 82, at Eaton, and was universally beloved for his many excellencies. He was a good man and consistent christian, and died in good "hope of a glorious immortality." He was buried with the solemn rites of the Order, and his funeral was attended by a large concourse of those who knew and loved him in life. His bereaved family and friends have our sympathy in their hours of sorrow, while we are glad to know they weep not as those who have no hope. The *good* shall never die,—they but sleep to wake on a fairer morn, in a brighter world.

**EXPULSIONS.**

**JOSEPH P. WOLF**, Sept. 3d, 1855, by McConnellsville Royal Arch Chapter, No. 37, McConnellsville, Ohio.

**DANIEL B. ABRAHAMS**, was on the 6th of September, 1855, expelled from all the rights and privileges of Masonry, by Hiram Lodge No. 42, Centreville, Indiana.

**EXPULLED**.—Jacob Frey was, on the 17th of July last, expelled from all the rights and benefits of Masonry by Bellefontaine Lodge, No. 209, Bellefontaine, Ohio.

# The Masonic Review.

VOL. XIV.—CINCINNATI, NOV. 1855.—No. 2.

## RUTH AND NAOMI.

BY MRS. A. L. RUTER DUFOUR.

I will leave thee not, my mother,  
Nay, entreat me not to stay;  
I will dwell beside thee ever,  
To thy God, I too will pray.  
Thine shall be my kindred, mother,  
Thou shalt counsel me and chide;  
Near thee only let me linger,  
And be buried by thy side.

Love, oh, 'tis a thing most holy,  
When of passion it is free,  
When it sways a gentle spirit,  
Nought so pure on earth can be.  
Beautiful and true and mighty,  
Is the sceptre of this love;  
Swaying one heart or the many,  
Linked with faith and hope above.

And how nobly taught this lesson,  
By the true and guileless Ruth,  
Holy love that's firm and trusting,  
To the soul brings joy and truth;  
And when all its dear affections,  
Faithful rests on Him above,  
Oh how earnest the entreaty,  
To dwell near His throne of love.

WASHINGTON CITY, D. C. August, 1855.

VOL. XIV.—5.

## THE REVELATIONS OF A SQUARE.

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 BY GEO. OLIVER, D. D.
 

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## CHAPTER I. CONTINUED.

*The Revival.—Dr. Desaguliers.*

1717—1722.

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 "I could a tale unfold."—SHAKESPEARE.

"Dost feel a wish to learn this thing of me?"

TITANIA.

"Hoc est

 Vivere bis, vita posse priore frui."—MARTIAL.
 

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"The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly-initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens it was an unalterable law that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master *by ballot*, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.

"The chief governor of the Craft is annually elected by the delegates from the Lodges; and in imitation of the practice at Thurium, the office was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would be thus excluded from an honor which ought to be equally accessible to all.

"The general laws of Masonry, however, were but loosely administered. It was provided 'that no Brother should belong to more than one Lodge within the bills of mortality;' but little notice was taken of that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And, again, instances occasionally occurred where a Grand Master continued in office for more than a year; but the society generally suffered by substituting

the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

"Again, with reference to private Lodges; no candidate could be admitted as a Mason, nor could any one become a member, without the scrutiny of the ballot-box; and so imperative were the laws respecting secret votes, that it was provided 'that, when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being for ever expelled the Lodge (if members,) and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

"After all—I speak from experience," the Square continued,—“the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Hesletine, and White.

"In these happy times—they were times of real enjoyment—labor was conducted with great seriousness; and perhaps you will be surprised, when I tell you—and if you are not, there are those in this latitudinarian age who *will*—that the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the order. And, in the examinations,\* Brothers, Desaguliers, Anderson, and Payne, placed the following passages as unalterable land-marks to designate the religious character of the Order.

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\*In these early times there were no Lodge Lectures (so called) but their place was supplied by "Examinations" of the same nature and tendency, but infinitely more brief and technical. I subjoin a few of these examination questions from the oldest formula in my possession, which I have reason to believe was used during the G. Mastership of Archbishop Chicheley, in the reign of Henry VI. "Peace be here."—A. I hope there is. Q. What o'clock is it?—A. It is going to six, or going to twelve. Q. Are you very busy?—A. No. Q. Will you give or take?—A. Both; or what you please. Q. How go Squares?—A. Straight. Q. Are you rich or poor?—A. Neither. Q. Change me that?—A. I will. Q. In the name of the King and Holy Church, are you a Mason?—A. I am so taken to be. Q. What is a Mason? A. A man begot by a man, born of a woman, brother to a King. Q. What is a fellow?—A. A companion of a Prince. Q. How shall I know you are a Freemason?—A.—By signs, tokens, and points of my entry, &c. &c.

“ ‘Why due east and west ?

“ ‘Because all Christian churches and chapels are, or ought to be so.

“ ‘What does —— denote ?

“ ‘The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple.’

“ During this period the Fraternity had signs, symbols, and tokens of recognition, which are become obsolete, and I question whether your brightest Masons know that they were ever in existence. But, as the principal object of my Revelations is to make you acquainted with the sayings and doings of the Fraternity in the eighteenth century, I will reproduce a few of their peculiarities for your delectation. For instance : the symbols of the four Cardinal Virtues were delineated by an acute angle, variously disposed. Supposing you face the east, the angle symbolizing Temperance will point to the south ( $>$ ). It was called a Guttural. Fortitude was denoted by a saltire or St. Andrew's Cross ( $\times$ ). This was the Pectoral. The symbol of Prudence was an acute angle, pointing towards the south-east ( $\gamma$ ), and was denominated a Manual ; and Justice had its angle towards the north ( $<$ ), and was called a Pedestal or Pedal.

“ Many of our tokens of recognition, under the presidency of Sir Christopher Wren,” said the Square, “ were curious and significant ; but they were discontinued about the middle of the century, and are now, I believe, entirely forgotten. As they are excluded from the present system of Masonry, there will be no impropriety in enumerating them. They were ten in number. 1. Ask how do you do. The Brothers present drink to each other. 2. Inquire in what Lodge they are initiated. 3. Take up a stone and ask what it smells of. 4. By making a square with the feet. 5. Strike with the right hand the inside of the fourth finger of the left thrice. 6. Stroke the two first fingers of the right hand thrice over the eyelids. 7. Take off your hat with two fingers and thumb. 8. Turn your glass downwards after drinking. 9. In shaking hands touch the wrist three times with the forefinger. 10. Whisper the Masters and Fellows of the Worshipful company greet you well.

“ Refreshment was a genuine feast of reason and flow of soul. Pun-ning, however it may be condemned and sneered at by the fastidious scholar of the nineteenth century, as being a worthless and contemptible pursuit, was extensively practised according to the category laid down by Swift and Sheridan ; and many a witticism have I heard uttered, which created the most uproarious mirth ; for loud laughter was not inconsistent with the manners of an age, when high jinks, in a sister country, possessed attractions which led, as Sir Walter Scott expresses

it, 'the best educated and gravest men in Scotland gradually on, from wisdom to mirth, and from mirth to extravagance.'

"One evening, as these choice spirits sat around the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge,—Brothers Lamball, Sorell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Goston, Senex, Hobby, Mountain, and a few others, being present with the W. M., all celebrated Masons, whose names are well known to the Craft, Brother Lamball, who was an incorrigible laughier, and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse-laugh. Brother Madden rose with much gravity, and addressing the chair, said—

" 'R. W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously ?'

" 'No,' said Bro. Desaguliers, 'but I've heard a *mad'un* (Madden) make an ugly *noise*. (Noyes).'

" 'Oh,' rejoined Bro. Sorell, 'let him ride his *hobby* (Hobby) quietly, his lungs will be no worse for *wear* (Ware).'

" 'Ah,' Bro. Ware snapped in, 'particularly if the color of his hobby be *sorrel* (Sorel). Ha! ha! ha!'

" 'The lamb had better go to *sea next* (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the *mountain* (Mountain),' shouted Bro. Hobby.

" 'Well,' replied Bro. Lamball, 'I shall never quarrel with any Brother who holds the *cord well* (Cordwell—*cable tow*) for this or any thing else, provided he does not call me a *villain O* (Villeneau). Ha! ha! ha!'

" 'I shall not, Brothers and Fellows,' responded Bro. Villeneau, 'question your good faith, although you carry on so briske a *Pun—ic war*.'

" 'A truce to your wit,' Bro. Madden interposed. 'I *thirst* to mend my simile.'

" 'Nay, said the W. Master, "if Bro. Madden *thirsts*, why there's an end of it.'

" 'Oh, ho!' echoed Bro. Noyes, 'if a *pun is meant*, I move that we inflict the usual *punishment*.'

" 'Why, then,' say's the chair, 'we will replenish the glasses, and try to quench Bro. Madden's *thirst* with a *toast*.'

"Now, all this may appear very puerile to you, Sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land."

## CHAPTER II.

*Attack and Defence.—Dr. Anderson.*  
1722—1740.

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"The end and moral purport of Masonry is to subdue our passions; not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature and humanity.—ANDERSON.

"She is the brightest of the everlasting LIGHT, the unspotted Mirror of the power of God, and the image of his Goodness."—SOLOMON.

"In vain would Danvers with his wit  
Our slow resentment raise;  
What he and all mankind have writ,  
But celebrates our praise.  
His wit this only truth imparts,  
That Masons have firm faithful hearts."

SECRETARY'S SONG.

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"The success that attended the re-establishment of Masonry," my strange companion continued, "created a very great sensation, and raised up a host of opponents, who either envied the popularity of the Fraternity, or were desirous of diverting it into some other channel; for the uninitiated were piqued at the respect and attention which it attracted so universally; and more particularly when the nobility began to interest themselves in its promulgation. Many were the consultations which were held in the Lodge on this subject. Dr. Anderson, Grand Warden in 1723, had now become an active colleague of Grand Master Payne and Dr. Desaguliers, who held the office of Deputy Grand Master, and was installed into the chair of Hiram Abiff in the same year; and with the assistance of other eminent Craftsmen, it was formally deliberated which of three proceedings it would be most expedient to adopt in this emergency. Brothers Lamball, Noyes, and Villeneau were of opinion that the most dignified method of treating the absurd publications of those cowans who distributed their anonymous effusions through the country, would be by silent contempt; others proposed ridicule as the most efficient weapon; while Brothers Desaguliers and Anderson thought that the interests of Masonry would be more effectually served by some public and authorised statement of their proceedings,—by an avowal of the real objects of the Institution, and an explanation of the principles on which it is founded. And this course was finally agreed on.

"Accordingly, these two learned Brothers entered on the work with great zeal and assiduity. Bro. Desaguliers, in 1721, made a public

profession of a Mason's faith, in an Oration, which was printed and distributed plentifully both in the metropolis and provinces;\* in which he enlarged on the re-organization of the Grand Lodge, and stated *seriatim* the peculiar benefits, both moral and intellectual, which may be derived from a regular attendance on the duties of a Lodge. And Bro. Anderson published a well-written pamphlet on the rise and progress of the Order, and its application to the practical sciences.†

“In the same year, September 2nd, the Duke of Montague being Grand Master, and Bro's Villeneau and Morrice Grand Warden's, a Grand Lodge was holden at the King's Arms Tavern, St. Paul's Churchyard, at which Bro's Desaguliers, Payne, and Anderson, were ordered to examine the old Gothic Constitutions, and to digest the same in a new and better method; and at the succeeding Grand Lodge in December, a committee of fourteen expert Brethren was appointed to revise the manuscript when completed, and to make their report accordingly. In pursuance of this order, our worthy Bro's Desagulier's, Payne, and Anderson, commenced their proceedings by searching for manuscripts and authorities in every part of the kingdom where they were supposed to exist. They communicated with many Lodges under the Constitutions both of York and London, and in most cases were successful in the search; yet a few instances unfortunately occurred where certain fastidious Brethren took the alarm, and committed many valuable manuscripts to the flames concerning ancient usages, regulations of Lodges, Charges, and secrets,—particularly one written by Nicholas Stone, who was Grand Warden to Inigo Jones,—lest they should fall into the hands of our friends, and be submitted to public inspection in a printed form.

“At one of our Lodges, when this design was in progress, Bro. Payne expressed his indignation at the superlative folly of those misguided Brothers in no measured language; and it was seriously debated whether it would not be expedient, for the purpose of preventing a repetition of the offense, to move a vote of censure against them in the ensuing Grand Lodge for contempt. This was decided in the negative, as it was considered to be inquisitorial, and alien to the general design

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\* An eloquent Oration about Masons and Masonry. Delivered 24th January, 1721.

† “On the Rise and Progress of Freemasonry.” The Rev. James Anderson, D. D., was minister of the Scots Presbyterian Church, in Swallow-street, Piccadilly, and well known in those days amongst the people of that persuasion, resident in London, by the name of Bishop Anderson. He was editor of the “Diplomata Scotiæ, and Royal Genealogies; a learned man, who unfortunately lost a considerable part of his property in the South Sea bubble of 1720. He had issue, a son and a daughter, the latter of whom married an officer in the army.



of Masonry, for the Grand Lodge to interfere with the disposal of private property.

"It was agreed, however, at the same Lodge, that the R. W. Master, Bro. Desaguliers, should move 'that the ancient office of Stewards be revived to assist the Grand Wardens in preparing for the feast, and in other things appertaining to the annual general Assembly of Masons. Bro. Desaguliers accordingly proposed the appointment of twelve Brethren for those purposes; and the motion was unanimously agreed to. At the same Grand Lodge it was reported by the committee that they had perused Bro. Anderson's manuscript containing the History of Masons, the Charges, Regulations, and Master's Song; and, after some amendments, had approved of it. In consequence of this favorable report, the Brethren requested the Grand Master to order it to be published; and its appearance produced a wonderful impression on the public mind, and insured the triumph of the Craft.\*

"At a Grand Lodge in the same year, the Duke of Buccleugh, G. M. seconded by Dr. Desaguliers, proposed a scheme for raising a fund for the relief of distressed Brethren, and a committee was appointed on the spot to consider what would be the most effectual means of carrying it into execution. This was the origin of the fund of Benevolence, for which the Fraternity are indebted to the amiable disposition, coupled with the indefatigable exertions of Bro. Desaguliers; and the operation of the project proved so beneficial to the general interests of the Order, that it was publicly announced in Grand Lodge, that ingenious men of all faculties and stations, being now convinced that the cement of the Lodge was love and friendship, earnestly requested to join the Society, which soon flourished in harmony, reputation and numbers. Noblemen and gentlemen of the highest rank—learned men, merchants, and and clergymen, found in the lodge a safe and pleasant relaxation from intense study, or the hurry of business, without any intermixture of politics and parties.' New Lodges were constituted,† which the Grand Master and his deputy visited in person, and found in them a peaceful

\* "The Constitution of Freemasonry; containing the History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges:" London, printed by Will. Hunter, for John Senex and John Hooke, 1723.

† Not only in this country but on the continent, and these latter unfortunately became a fruitful source of innovation. In 1725, the Chevalier Ramsay introduced his Royal Arch and other manufactured Degrees into a Lodge, under an English warrant, held under the Rue de Boucheries at Paris, which was presided over by Lord Derwentwater; where they were practised as legitimate Masonry. Ramsay tried to introduce them into this country, but failed. See more of this in the Hist. Landmarks, vol. ii., Lect. xxv., Part 1, p. 33.

asylum free from the turmoils and disputes, by which all other societies were characterized and deformed.

"But I can assure you, sir, that the opponents of Freemasonry, although at their wit's end, were determined not to die without a struggle.\* They circulated all manner of ridiculous reports about the practices of Masons in Tyled Lodges, which were thus commented on by a Brother who was a member of our Lodge, in an adress to the R. W. M., when the subject was mooted in open Lodge. I cannot recollect the whole of his speech; but he said, amongst other acute observations, which excited the unfeigned applause of the members: 'Though we envy not the prosperity of any society, nor meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard, untried; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that Freemasons in their Lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or hush, as they please? How have some of our maligners diverted themselves with the wild story of an old woman between the rounds of a ladder! Others will swear to the cook's rod-hot iron or salamander for marking an indelible character on the new-made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Freemasons?'

"Not contented with having circulated these *viva voce* calumnies," the Square continued, "pamphlets' began to fly about in every form, denouncing the proceedings of Masonry;† and several newspapers of the day joined in the cry, for it contributed materially to the sale of

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\* They published about this time, "Observations and Critical Remarks on the new Constitution of the F. M., written by James Anderson, etc. London, 1725.

†In 1724, a year after the appearance of the new Book of Constitutions we have the following pretended revelation of its secrets:—"The Grand Mystery of Free-Masons discovered; wherein are the several Questions put to them at their Meetings and Installations: as also their Oath, Health, signs, and Points to know each other by. As they were found in the custody of a Freemason, who died suddenly; and now published for the Information of the Publick:" London, printed for J. Payne, near Stationers' Hall. Folio. Price Sixpence. To the second edition were annexed "Two Letters to a Friend." The first concerning the Society of Freemasons; the second giving an account of the Gomagons. London, printed for A. Moore, 1725. Folio. Price One Shilling. The Fraternity will thank me for presenting them with the introduction to this catch-penny, as it will show how coarsely the enemies of Masonry endeavored to accomplish their ends. "There was a man at Louvaine, who proclaimed that he had, with great toil and difficulty, overcome and

the sheet. Are you aware, sir, what very poor productions these periodicals were? Do not speak! Well, then, I'll tell you. They consisted of two leaves of pot paper, and were dreadfully stupid; barren, sir, very barren of news; and, therefore, the present popularity of Masonary was a god-send; and the writers did not fail to improve the occasion by inventing any sort of nonsense, which they nicknamed 'the doings of Masonry in secret Lodges;' and the more ridiculous the imputation, the greater was the demand for the paper.\* Danvers, a writer in the 'Craftsman,' so far exceeded his fellow journalists in absurdity, as to have written a prosy article for the purpose of proving that those who hanged Captain Porteous of Edinburgh, were all Freemasons, because they kept their own secrets;† and, therefore, the sapient writer concluded the perpetrators must be Masons, inasmuch as they were never found out.‡

"The Fraternity were much amused with these abortive attempts to prejudice them in public opinion; and I have heard them sing the Sword Bearer's Song, as a glee for three voices, and full chorus, with shouts of laughter and applause.§ But the Brethren took no official notice of

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tamed, and was ready at his booth to show, at the rate of six stivers a piece, that most hideous and voracious monster, the common disturber of mankind, especially in their adversity. People flocked from all parts to see this monster. They went in at the fore door, and after they had seen the creature, went out at the back door, where they were asked whether the monster were worth seeing! But as they had, at their admittance, promised to keep the secret, they answered that it was a very wonderful creature. By some accident, however, it was divulged that this wonderful creature was a Louse!"

\* Some of these amusing periodicals were called "The Daily Post," "The British Plaindealer," "The Daily Journal," "The Post Boy," in which it is asserted that "The Freemasons put out a sham discovery to invalidate their revelations; but the only genuine discovery is in 'The Post Boy' and 'The Flying Post.'"

† This circumstance is referred to in our motto.

‡ "Craftsman," 16th April, 1736, No. 563. And see Sir Walter Scott's "Heart of Midlothian."

§ This song being read with the above explanation in view, will be seen in a new and interesting light.

"To all who Masonry despise,  
This counsel I bestow:  
Don't ridicule, if you are wise,  
A secret you don't know.  
Yourself you banter, but not it—  
You show your spleen, but not your wit.

"Inspiring virtue by our rules,  
And in ourselves secure,  
We have compassion for those fools  
Who think our acts impure.  
We know from ignorance proceeds  
Such mean opinion of our deeds.

them, as they were considered too contemptible to merit their serious attention. Nor did they etseem the philippic of Dean Swift worthy of any reply as it was evidently written for a satirical purpose.\*

"At length, however, these attacks assumed a form which it was thought necessary to counteract in some public manner. One gentleman (for they were mostly anonymous) wrote a pamphlet containing a critical review of the History of Masonry;† another printed what he called an account of the ceremonies of initiation,‡ which brought out a third, called the Freemason's Accusation and Defence, which, in fact,

"If union and sincerity  
Have a pretence to please,  
We Brothers of Freemasonry  
Lay justly claim to these.  
To State disputes we ne'er give birth;  
Our motto friendship is, and mirth.

"Then let us laugh, since we've imposed  
On those who make a pother,  
And cry 'The secret is disclosed  
By some false-hearted Brother.'  
The mighty secret's gained, they boast.  
From 'Post Boy' and from 'Flying Post.'"

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\* As may be understood from the following specimen:—"As to the secret words and signs used among Masons," he says, "it is to be observed, that in the Hebrew alphabet there are four pair of letters, of which each pair are so like that, at the first view, they seem to be the same. Beth ( ) and Caph ( ), Gimel ( ) and Nun ( ), Cheth ( ) and Thau ( ), Daleth ( ) and Resch ( ); and on these depend all their signals and gripes. Cheth and Thau are shaped like two standing gallowses of two legs each; when two Masons accost each other, one cries Cheth, and the other answers Thau, signifying that they would sooner be hanged on the gallows than divulge the secret. Then again, Beth and Caph are each like a gallows lying on one of the side posts, and when used as above, imply this pious prayer: 'May all who reveal the secret hang upon the gallows till it fall down.' This is their Master secret, generally called, the Great Word. Daleth and Resch are like two half gallowses, or a gallows cut in two at the cross stick at the top, by which, when pronounced, they intimate to each other that they would rather be half hanged than name either word or signal before any other but a Brother so as to be understood. When one says Gimel, the other says Nun; then the first again, joining both letters together, repeats three times Gimel Nun, Gimel Nun, Gimel Nun; by which they mean that they are united as one in interests, secrecy and affection."

† "Observations and Critical Remarks on the New Constitutions of Freemasonry."

‡ "The Secret History of Freemasonry, being an accidental Discovery of the Ceremonies made use of in the several Lodges, upon the Admittance of a Brother as a Free and Accepted Mason," &c.; with the Charge, Oath, and private Articles given to him at the time of his admission. Printed from the old original Record of the Society; with some observations, reflections, and critical Remarks on the new Constitution Book of the Free Masons, written by James Anderson, A. M., and dedicated to the Duke of Montague by J. Desaguliers, L. L. D., Deputy Grand Master. With a short Dictionary of private, signs and signals. The second edition. London, printed for Sam. Briscoe at the Bell-Savage, 1725.

had already appeared in the 'Post Boy;'<sup>\*</sup> and in 1726 an oration, in which these attacks were alluded to, was delivered by the Junior Grand Warden of the York Masons, in the presence of Charles Bathurst, Esq., the Grand Master, which was ordered to be printed.<sup>†</sup> A speech was also published as delivered at Carmarthen 1728;<sup>‡</sup> and another writer thus speaks of some objections which were made against the Craft:— 'Others complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late—nay, sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours, which are not long; and when the Lodge is closed (always in good time) any Brother may go home when he pleases: so that if they stay any longer, and become intoxicated, it is at their own cost, not as Masons, but as other imprudent men do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of a private club. Some observing that Masons are not more religious, nor more knowing, than other men, are astonished at what they can be conversant about in Lodge hours! but though a Lodge is not a school of divinity, the Brethren are taught the great lessons of religion, morality, humanity, and friendship; to abhor persecution, and to be peaceable subjects under the civil government wherever they reside; and as for their knowledge, they claim as large a share of it as other men in their situation.' Beyond these fugitive attempts, I did not hear that anything was done at present to rebut the slanders which were so freely circulated to the prejudice of the Craft.

"At length, in 1730, a man of the name of Prichard, an unprincipled and needy Brother, concocted a book which contained a great deal of plausible matter, mingled with a few grains of truth, which he published under the name of 'Masonry Dissected,'<sup>§</sup> and impudently

<sup>\*</sup>"The Freemasons' Accusation and Defence, in Six genuine Letters between a Gentleman in the Country and his Son, a Student in the Temple, wherein the whole affair of Masonry is fairly debated, and all the Arguments for and against that Fraternity are curiously and impartially handled." London, Peele and Blandford, 1726.

<sup>†</sup>"A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchant's Hall, in the City of York, on St. Thomas's Day, December 27, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden." London, 1729.

<sup>‡</sup>"A Speech delivered at a Lodge held at the Carpenter's Arms, the 31st December, 1728, by Edward Oakley, late Prov. Senior Grand Warden in Carmarthen."

<sup>§</sup>"Masonry Dissected; being a universal and genuine description of all its branches, from the original to this present time; as it is delivered in the constituted regular Lodges, both in city and country, according to the several degrees of admission; giving an impartial account of their regular proceedings

proclaimed in his dedication that it was intended for the information of the Craft.\* And to show his learning, he asserted in his preface that 'from the accepted Masons sprang the real Masons, from both sprang the Gormagons, whose Grand Master, the Polgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis of the Pre-Adamites, and consequently must be more antique than Masonry! The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business, and promoting mutual friendship without compulsion or restriction.'!!!†

"What do you think of this, sir? Was not this information truly wonderful? The public thought so. They said—'It must be this; it can be nothing else: it is, as we always supposed, a whimsical cheat, supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others.' And accordingly the book had an enormous and rapid sale, for four editions were called for in the first year of its publication, so open is poor John Bull to im-

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in initiating their new members in the whole three degrees of Masonry, viz: I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, *The Author's Vindication of Himself*. By Samuel Prichard, late Member of a constituted Lodge. London, 1730. Fourth edition. London: J. Wilford, 1731. Eighth edition, London, J. Thorbuck, 1737. Thirteenth edition, London, Chandler, 1774. Twenty-first edition, London, Byfield and Hawkesworth, 1787. It was translated into Dutch, French and German. The former had this title:—"Prichard het Collegie der Vrije-Metselaars ontledt, of eene algemeene en opregte Beschrijving van alle derzelves Soorten, van desselvs Oorsprong tot op de Jegenwoordige Tyd." Utrecht, 1734. The French edition had this title:—"La Reception mysterieuse de la celebre Societe des Francs-Macons, contenant une Relation generale et sincere de leurs Ceremonies. Par Samuel Prichard, ci divant Membre d'une Chamber de la meme Confrairie. Traduite de l'Anglais eclaircie par des Remarques critiques, suivie de quelques autres Pieces curieuses, relatives, a la Grand Bretagne, avec des Observations Historiques et Geographiques." A Londres par la Compagnie des Libraries, 1737. And the German edition was thus announced:—"Die Zunft der freien Maurer, oder, allgemeine und aufrichtige Beschreibung aller derselben Gattungen, von ihrem Ursprunge bis auf jetzige Zeit. Als ein unparteiischer Bericht ihrer Handlungen bei Aufnahme und Einweihung ihrer neuen Glieder, und den drei unterschiedenen Stufen deren Maurer. Ans Licht gegeben durch Samuel Prichard, vormaliges Glied einer Zunft-Kammer. Aus der fuenften Englischen Auflage, uebersetzt 1736. Analysirt in den Actis Hist. Eccles. 1738, im Anhang von 1736."

\* I subjoin this precious dedication. "To the Worshipful and Honorable Fraternity of Free and Accepted Masons. Brethren and Fellows,—If the following sheets, done without partiality, gain the universal applause of so worthy a society, I doubt not but their general character will be diffused and esteemed among the remaining polite part of mankind, which, I hope, will give entire satisfaction to all lovers of truth; and I shall remain, with all humble submission, the Fraternity's most obedient humble servant, Samuel Prichard."

† There is a degree or society of this nature in the United States, called the Secret Monitor, which was established for the purpose of enabling its members to assist each other in their commercial transactions.

position. Its success stimulated others to follow in the same track, and three or four pretended revelations of Masonic secrets issued from the press simultaneously.\*

"It was now considered necessary to disabuse the public mind, and for this purpose Dr. Anderson was directed by the Grand Lodge in 1738 to prepare a defence of the Order against the calumnies which had been so industriously circulated to its prejudice. Several pamphlets had already appeared, as the Oration of the celebrated Martin Clare, J. G. W., in 1735, before the Grand Lodge ;† the Freemason's Pocket Companion, by Dr. Smith ;‡ and the 'Freemason's Vade Mecum ;' but this latter book was condemned by the Grand Lodge as a piratical, silly production, done without leave," and the Brethren were warned not to use it, nor encourage the sale thereof.

"In the meanwhile, Dr. Anderson wrote his celebrated Defence of Masonry, in which he treated the work of Prichard with great consideration.§ He took his stand on high ground—gave his adversary every fair and reasonable advantage, by assuming that if all he had advanced were correct, still Masonry would be an admirable institution, and answered his book *seriatim* like a gentleman and a scholar. When the defence came out, and the subject was canvassed in the Lodge, some thought he had conducted the dispute with greater mildness than the fellow deserved ; but Brother Anderson contended—and truly, as I thought at the time—that 'it would be giving our opponents too serious an advantage to treat their productions, how absurd soever they might be, either with flippancy or severity.'

"He commenced the Defence by conceding certain points which were thought to be discreditable to the Order. 'Let,' says he, 'for once, this dissection contain all the secrets of Freemasonry ; admit that every word of it is genuine and literally true, yet, under all these concessions—under all disadvantages and prejudices whatever, I cannot but still believe there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.'

\* 1. "The Secrets of Masonry made known to all Men, by S. P., late member of a constituted Lodge. To which is added, The Author's Vindication of Himself." London: Thorbeck, 1737. 2. "The Mystery of Masonry." London, Thorbeck, 1737. 3. "The Mysterious Receptions of the celebrated Society of Freemasons, containing a true Account of their Ceremonies." London, 1737.

† "An Address made to the Body of Free and Accepted Masons, assembled at a Quarterly Communication, holden near Temple Bar, December 11, 1735." Translated into French and German.

‡ "The Freemasons' Pocket Companion, by W. Smith, D. D." Thorbeck, London, 1736.

§ A defence of Masonry, occasioned by a pamphlet called Masonry Dissected, by James Anderson, D. D. 1730.

He then proceeded step by step to prove its manifold advantages ; and admitting that "although Masonry has in some circumstances declined from its original purity, by running in muddy streams, and as it were under ground, yet notwithstanding the great rust it may have contracted, and the forbidding light in which it is placed by the Dissector, there is still much of the old fabric remaining ; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones by length of time disjointed. And, therefore, as the bust of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand, so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought, in my humble opinion, to be received with some candor and esteem, from the veneration to its antiquity.'

"The effect of this defence was electrical. It was universally read and admired ; and though the attacks on Masonry were still continued, for while the cowan was willing to purchase, false Brethren would always be found who were ready to sell ; they attracted the attention of none but the very lowest classes of the people. One of the most eminent members of the Craft, on a visit at our Lodge, paid Dr. Anderson a very high compliment when proposing the thanks of the Fraternity for the service he had rendered to Masonry by the publication of the Defence. He said—'The Freemasons are much obliged to the generous intention of the unbiassed Author of the Defence ; though some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish Dissection that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pasquils, all of a sort, for all of them put together do not discover the profound and sublime things of old Masonry ; nor can any man, not a Mason, make use of those incoherent smatterings (interspersed with ignorant nonsense and gross falsities) among bright Brethren, for any purpose but to be laughed at ; our communications bear of a quite different sort.' The motion of thanks, as you may suppose, was carried by acclamation.

"I have said more about this Defence," continued my extraordinary companion, "than may be necessary on any future publication, because it constitutes the first attempt on record to explain the real working of the machinery of the Order.\* Poor Prichard had the audacity to pub-

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\* The curious reader may find the entire Essay in the first volume of "The Golden Remains," p. 47 ; and it is of such sterling excellence as will amply repay a diligent perusal.



lish a reply,\* but he soon found by the stunted sale of his book compared with the rapid demand for his former production, that Dr. Anderson had spoiled his trade, and that no one now gave him credit for his veracity. He had confessed himself to be a perjured man; and it proved fatal to his reputation. From being a whale among the minnows, he dwindled into a minnow among the whales; and having once sunk into contempt and insignificance, he was heard of no more.

“Dr. Anderson’s Defence was followed by an anonymous work, called ‘The Beginning and First Foundation of the most worthy Craft of Freemasonry,’ published in 1739; and a French writer, whose book was translated into English, although not very complimentary to the Order in general, admits ‘that the prince and the magistrate here lose nothing of that homage due from their inferiors. Nothing is banished but discord and quarrelling, which, if one moment raises, the next extinguishes, and this principle of union and society with which each Brother is impressed, becomes the principle of peace and quietness, which he preserves without any alteration until the time when he is required to throw it off, only for the purpose of rendering it more universal and more durable. What I have just said of the calmness and tranquility which reigns in the Order of Freemasons will, without doubt, appear to some an incomprehensible paradox; but I will proceed, and their surprise will increase, when they know that this union is carried to such a pitch, that if two Masons, without knowing each other, should quarrel and fight with the sword,—upon an intimation that they were both Masons, the fury and rage which before animated the combatants, would in an instant give place to the most sincere reconciliation, and the most tender friendship; and this, if any signs should escape either of them, so that his adversary should only suspect him to be a member of the same Order with himself, his anger would instantly cease, and, upon an explanation, a thousand embraces and expressions of regard would quench the boiling fury, which but a moment before had consigned one or both to sure destruction.’

s.’

THE TEMPLE was erected without the sound of any instrument<sup>mem-</sup> of iron, the stones and timbers having previously been fitted for their<sup>on-</sup> respective places with exact nicety. So in a Lodge of Masons; if<sup>so-</sup> harsh or discordant sound should ever be heard. Unity of sentiment and feeling should prevent every harsh word, and brotherly love flow like the waters of life from heart to heart.

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\* “Masonry further Dissected.” London, 1738.

## TO WHOM IS THE MASTER AMENABLE.

BRO. MOORE: I wish to know if there is any specific law, universally recognized by the Order, which provides how the Master of a Lodge shall be tried for improper conduct. If there is any such law, either by special enactment or from immemorial usage, I should be extremely glad to know it. This subject I deem of very great importance and worthy the serious consideration of the "wise master builders" among us,

I know the generally received opinion is, that the Master of a Lodge can only be tried by the Grand Lodge; but why? It is answered, "because he must be tried by his peers." But I know of no principle or law in Masonry requiring a masonic offender to be tried only by his peers. Nor is it true in practice. If the Master is tried by the Grand Lodge, it is not strictly by his peers, for many members of the Grand Lodge are only Wardens, while he is a Master and Past Master; the Wardens may or may not be Past Masters—most of them are not. Nor does the principle hold good in other cases, practically. A Royal Arch Mason is frequently tried and condemned by Master Masons; and an entered Apprentice or Fellow Craft is always tried by Master Masons. The principle therefore does not hold good, because it is not of universal application.

I can see no *reason* for making a Master in all cases amenable to the Grand Lodge. For his *official* acts, while the Lodge is under Dispensation, it might seem proper that he should be held accountable exclusively to the Grand Lodge, and there is *some* reason why the same rule should hold good in a Chartered Lodge. But in the latter case, the Master is not appointed by the Grand Master or Grand Lodge, but elected by the members of his own Lodge. There is some propriety, therefore, in his being accountable to them and not to the Grand Lodge.

But, admitting that he should be held accountable to the supreme body for his official acts, is there any reason why the same rule should obtain in reference to his moral conduct? As at present advised, I can see none. If a Warden or any other officer, is charged with misconduct, he is not tried by his peers, officially, but by the members of the Lodge, of which he is an officer. Why not make the same rule applicable in case of the Master?

I submit, therefore, whether the Master of a Lodge, for mal-feasance or mis-feasance in office should not be responsible to the Grand Lodge, or Grand Master in vacation; while for his moral conduct the Lodge of which he is a member should have the right to try him. I make

these remarks, in hopes to call the attention of older and abler brethren to the subject, and trust they will deem the question worthy of investigation. I think a temperate discussion of such questions would be profitable to the Craft, and the means of spreading light and information.

DEACON.

## Biographical Sketches of Distinguished American Masons.

BY BRO. W. P. STRICKLAND, D. D.

### WASHINGTON.



THE Grand Lodge of Pennsylvania, during the Presidency of Washington, took some action in regard to the appointment of a Grand Master of the United States, and recommended Washington to that office.

That he must have been the first Master of Alexandria Washington Lodge, is as conclusive as any historic fact possibly can be. The charter of that Lodge was granted by Edmond Randolph, the governor of Virginia, and Grand Master of the Grand Lodge of that state, on the 28th day of April, 1788, and is directed to "our illustrious and well beloved brother George Washington Esqr., late General and commander in chief of the forces of the United States of America, and our worthy brethren Robert McCrea, William Hunter, Jr. and John Allison, together with such other brethren as may be admitted to associate with them; to be a just, true and regular Lodge of Freemasons, by the name, title and designation of The Alexandria Lodge No. 22."

This charter dated Richmond, under the seal of the Grand Lodge, and the bold and striking signature of Edmond Randolph, attested by William Waddell as Grand Secretary, is now in possession of Alexandria Washington Lodge in almost as perfect a state as when it came from the hands of Governor Randolph. It reads as follows:

"I, Edmond Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well beloved brother George Washington, late General and Commander in Chief of the forces of the United States of America, and our worthy Brothers—McCrea, Wm. Hunter Jr. and John Allison Esqr., together with all such other brethren as may be admitted to associate with them to be a just, true and regular Lodge of FREEMASONS, by the name, title and designation of the Alexandria Lodge No. 22. etc.

Attest

Wm. WADDELL, G. Secretary."

Now although Washington's name does not appear in this charter as *Master* of that Lodge what Mason here or elsewhere does not know perfectly well that by universal and unchangeable Masonic usage the first person named in every dispensation or charter is the Master. In December 16, 1799, the following record is made. "Lodge of emergency. Funeral Lodge called for the burial of General George Washington *first Master* of this Lodge No. 22," and there can be no more doubt that Washington was the first Master of that Lodge than there is of its very existence.

In regard to his having laid the corner stone of the Capitol, the testimony of George Washington Parke Custis is abundantly clear. He says, "There is not the shadow of a doubt but that Washington officiated as Grand Master of Masons, in laying the corner stone of the Capitol in 1773. He certainly wore the veritable apron now in possession of Alexandria Washington Lodge No. 22. and such other insignia as was suitable to his exalted rank as a Mason. The apron was given to the Lodge, No 22. by the executors of Washington, of whom I am sole survivor."

This same apron was worn by Benjamin B. French, Grand Master of the District of Columbia, at the laying of the corner stone of the extension of the Capitol on the 4th of July, 1851, at which time Mr. Custis was present and recognized it as the one presented by him, as the executor of Washington, to the Lodge Alexandria. The apron was made by Madam Lafayette, and presented by her to Washington.

In regard to his attendance on the Lodges we have also abundant testimony.

Bro. Scott, the past Grand Master of Virginia, in his address at the laying of the corner stone of the Washington Monument at Richmond, on the 22nd of February, 1850, said "Frequently when surrounded by his brilliant Staff he would part from the gay assemblage and seek the instruction of the Lodge." Captain Hugh Maloy of this state, who lived to the advanced age of ninety-three years, was initiated a Mason in the marquee of Washington, he officiating and presiding at the ceremony. Again he says, "Washington's military labors terminated on the heights of Yorktown. In that village was Lodge No. 9, where after the siege had ended, Washington and Lafayette, Marshall and Nelson came together, and by their union bore an abiding testimony to the beautiful and impressive tenents of Masonry." In speaking of the Alexandria Lodge, he says "of this Lodge Washington was a master and was constant and punctual in his attendance and ever ready to communicate light and instruction."

We shall now call the readers attention to the views and feelings entertained by Washington, from time to time, in regard to the fraternity. And in reference to this point we are happy to say that we are not wanting in the most rich and interesting materials. We shall make such selections from his Masonic correspondence as we deem the most interesting, though all of it bears the strongest testimony of his esteem and regard.

On the 19th of June, 1784 Washington addressed the following letter to Brook Lodge in Alexandria.

“With a pleasing sensibility I received your favor of the 26th inst. and beg leave to offer you my sincere thanks for the favorable sentiments with which it abounds. I shall always feel pleasure when it may be in my power to render any service to Lodge No. 39, and in every act of brotherly kindness to the members of it. With pleasure I received the invitation of the Master and members of the Lodge to dine with them on the approaching anniversary of St. John; if nothing unforeseen at present interferes, I will have the honor of doing it,—for the polite and flattering terms in which you have expressed their wishes you will please accept my thanks.”

The following address from the Master, Wardens, and brethren of King David's Lodge, Newport, Rhode Island, inviting him to that state as the President of the United States, will be interesting to the reader.

Sir: We, the Master, Wardens, and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity, to greet you as a Brother, and to hail you welcome to Rhode Island.

We exult in the thought, that as Masonry has always been patronized by the wise, the good, and the great, so hath it stood and ever will stand, as its fixtures are on the immutable pillars of faith, hope and charity.

With unspeakable pleasure, we gratulate you as filling the Presidential Chair, with the applause of a numerous and enlightened people; whilst, at the same time, we felicitate ourselves in the honor done to the brotherhood, by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our Craft, being persuaded that the wisdom and grace with which heaven has endowed you, will ever square all your thoughts, words and actions, by the eternal laws of honor, equity, and truth; so as to promote the advancement of all good works, your own happiness, and that of mankind. Permit us then, illustrious Brother, cordially to salute you with three times three, and to add our fervent supplications, that the Supreme Architect of the Universe may always encompass you with His holy protection.

MOSES SEIXAS, M., }  
HENRY SHERBUNE, W., } Committee.

By Order,  
Newport, August 17., 1790,

WM. LITTLEFIELD, Sec'y.

The following is Washington's reply :

"I receive the welcome you gave me to Rhode Island, and with pleasure ; and I acknowledge my obligations for the flattering expressions of regard contained in your address, with grateful sincerity. Being persuaded that a just application of the principles on which the masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society and to be considered by them as a deserving brother."

The Grand Lodge of Ancient York Masons of South Carolina addressed him on his arrival in that State as the President of the United States, in the following terms :

"SIR : Induced by respect for your public and private character, as well as the relation in which you stand with the Brethren of this society, we, the Grand Lodge of the State of South Carolina, Ancient York Masons, beg leave to offer our sincere congratulations on your arrival in this State.

"We felicitate you on the establishment and exercise of a permanent government, whose foundation was laid, under your auspices, by military achievements, upon which have been progressively reared the pillars of the free republic, over which you preside, supported by wisdom, strength and beauty, unrivalled among the nations of the world.

"The fabric thus raised and committed to your superintendence, we earnestly wish may continue to produce order and harmony, to succeeding ages, and be the asylum of virtue to the oppressed of all parts of the Universe.

"When we contemplate the distresses of war—the instances of humanity displayed by the Craft, afford some relief to the feeling mind ; and it gives us the most pleasing sensation to recollect, that amidst the difficulties attendant on your late military stations, you still associated with and patronised the Ancient Fraternity.

"Distinguished always by your virtues more than the exalted stations in which you have moved, we exult in the opportunity you now give us of hailing you Brother of our Order, and trust from your knowledge of our Institution, to merit your countenance and support.

"With fervent zeal for your happiness, we pray that a life so dear to the bosom of this Society, and to society in general, may be long, very long preserved ; and, when you leave the temporal symbolic lodges of this world, may you be received into the celestial lodge of light and perfection, where the Grand Master Architect of the Universe presides.

Done in behalf of the Grand Lodge,

M. GIST, G. M.

Charleston, 2d May, 1791."

To the above he made the following reply :

"I am much obliged by the respect you are so good as to declare for my public and private character. I recognize with pleasure my relation to the Brethren of your Society, and I accept with gratitude your congratulations on my arrival in South Carolina. Your sentiments on the establishment and exercise of our equal government are worthy

of an association whose principles lead to purity of morals and are beneficial of action. The fabric of our freedom is placed on an enduring basis of public virtue and will, I fondly hope, long continue to protect the prosperity of the architects who raised it. I shall be happy on every occasion, to evince my regard for the fraternity."

The Grand Lodge of Massachusetts in 1792 presented to Washington a copy of their constitutions accompanied by the following address.

"SIR: Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions—whilst some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her Councils,—a band of Brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues, which have ever graced the Man.

"Taught by the precepts of our Society, that all its members stand upon a level, we venture to assume this station, and to approach you with that freedom, which diminishes our diffidence, without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, the Grand Lodge have published "a Book of Constitutions," and a copy for your acceptance accompanies this, which by discovering the principles that actuate, will speak the eulogy of the Society; though they fervently wish the conduct of its members may prove its higher recommendation.

"Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world, the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

"May the Supreme Architect of the Universe protect and bless you, give length of days and increase of felicity in this world, and then receive you to the harmonious and exalted Society in Heaven.

JOHN CUTLER, Grand Master.

JOSHUA BARTLETT, }  
MUNGO MACKAY, } Grand Wardens.

Boston, December, 27, A. L. 5792."

To this, the following answer was returned:

"Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose LIBERAL PRINCIPLES ARE FOUNDED IN THE IMMUTABLE LAWS OF TRUTH AND JUSTICE.

"To enlarge the sphere of social happiness is worthy of the benevolent design of the Masonic Institution, and it is most fervently to be wished, that the conduct of every member of the Fraternity as well as those publications that discover the principles which actuate them may tend to convince mankind, that the grand object of masonry is to

promote the happiness of the human race. While I beg your acceptance of my thanks for the 'Book of Constitutions' which you have sent me and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you and receive you hereafter into his immortal Temple."

On his retiring from the Presidency, the same Grand Lodge addressed him the following testimonial of regard :

"Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services, with which you have so long adorned and benefitted our common country, and not the last nor least to regret the cessation of them in the public councils of the Union ; your brethren of this Grand Lodge embrace the earliest opportunity of greeting you in the calm retirement you have contemplated to yourself.

"Though, as citizens, they loose you in the active labors of political life, they hope as Masons to find you in the pleasing sphere of fraternal engagement. From the cares of State, and the fatigues of public business, our institution opens a recess, affording all the relief of tranquility, the harmony of peace, and the refreshment of pleasure. Of these may you partake in all their purity and satisfaction. And we will assure ourselves that your attachment to this social plan will increase ; and that, under the auspices of your encouragement, assistance and patronage, the Craft will attain its highest ornament, perfection and praise. And it is our earnest prayer, that when your light shall be no more visible in this earthly temple, you may be raised to the ALL PERFECT LODGE above, be seated on the right of the Supreme Architect of the Universe, and receive the refreshment your labors have merited.

"In behalf of the Grand Lodge, we subscribe ourselves, with the highest esteem, your affectionate brethren.

PAUL REVERE, G. M.

ISAIAH THOMAS, S. G. W.

JOSEPH LAUGHTON, J. G. W.

DANIEL OLIVER, G. S.

Boston, March 21. 5797."

Upon the reception of this, Washington made the following reply :

"Brothers : It was not until within these few days that I have been favored with the receipt of your affectionate address. For the favorable sentiments you have been pleased to express on the occasion of my past services and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgements and gratitude.

"No pleasure except that which results from a conscientiousness of having to the utmost of my abilities discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct ; and I beg you to be assured that the evidence thereof which is exhibited by the Grand Lodge of Massachusetts is not among



the least pleasing or grateful to my feelings. In that retirement which declining years induced me to seek and which repose to a mind long employed in public concerns rendered necessary, my wishes that a Bounteous Providence will continue to bless and preserve our country in peace and in the prosperity it has enjoyed will be warm and sincere, and my attachment to the Society of which we are members, will dispose me always to contrioute my best endeavors to promote the honor and interest of the Craft.

"For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart with assurances of fraternal regard and my best wishes for the honor, happiness, and prosperity of all the members of the Grand Lodge of Massachusetts."

The Grand Lodge of Pennsylvania addressed him the following congratulatory epistle :

"SIR AND BROTHER,—The Ancient York Masons of the jurisdiction of Pennsylvania, for the first time assembled in general communication, to celebrate the feast of St. John the Evangelist, since your election to the Chair of Government of the United States, beg leave to approach you with congratulations from the East, and in the pride of fraternal affection, to hail you as the great master-builder (under the Supreme Architect) by whose labors the Temple of Liberty hath been reared in the West ; exhibiting to the nations of the earth, a model of beauty, order and harmony, worthy of their imitation and praise.

"Your knowledge of the origin and objects of our Institution—its tendency to promote the social affections and harmonize the heart, give us a sure pledge that this tribute of our veneration, this effusion of love, will not be ungrateful to you ; nor will Heaven reject our prayer that you may be long continued to adorn the bright list of master workmen, which our fraternity produces in the terrestrial Lodge ; and that you may be late removed to that celestial Lodge, where love and harmony reign transcendent and divine ; where the Great Architect more immediately presides ; and where Cherubim and Seraphim, waiting our congratulations from earth to Heaven, shall hail you brother.

"By order and in behalf of the Grand Lodge of Pennsylvania, in general communication, assembled in ample form.

J. B. SMITH, G. M.

Attest. P. L. E. BARBIER DU PLESSIS, G. S."

To which was made the following reply :

"Brethren, I received your kind congratulations with the purest sensations of fraternal affection, and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

"At the same time I request you will be assured of my best wishes and earnest prayers for your happiness, while you remain in this terrestrial mansion, and that we may hereafter meet as brethren in the eternal Temple of the Supreme Architect."

It must be perfectly obvious to all, by a reference to these extracts from a mass of masonic correspondence, that the estimate placed upon the Order by the immortal Washington, was one of a high and en-

nobling character. Comments are unnecessary. They speak for themselves in clear intelligible language, and he who runs may read the calm deliberate declarations of one who was never governed by blind impulse, and whose every word and act were prompted by the utmost sincerity. When the time for his departure from earth had arrived, and the voice of the Great Master called Washington from the toils and labors of the earthly temple to the rest and blessedness of the heavenly, the whole nation was clad in mourning, and every tongue and pen was eloquent in his praise. Lodges in all parts of the country met and dressed their halls in mourning; while they passed resolutions expressive of their deep sorrow for his loss, and their high regard for his memory. Among the numerous letters of condolence, we extract the following from the records of the Grand Lodge of Massachusetts to Mrs. Washington.

“BOSTON, January 11th, 1800.

“MADAM,—The Grand Lodge of the commonwealth of Massachusetts have deeply participated in the general grief of their fellow citizens on the melancholy occasion of the death of their beloved *Washington*.

“As Americans, they have lamented the loss of the chief who had led their armies to victory and their country to glory; but as Masons they have wept the dissolution of that endearing relation by which they were enabled to call him their friend and brother. They presume not to offer those consolations which might alleviate the weight of common sorrows, for they are themselves inconsolable. The object of this address is not to interrupt the sacred offices of grief like yours, but whilst they are mingling tears with each other on the common calamity, to condole with you on the irreparable misfortune which you have individually experienced.

“To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order that a *golden urn* be prepared as a deposit for a lock of hair, *an invaluable relic* of the hero and the patriot whom their wishes would immortalize, and that it be preserved with the jewels and regalia of the Society. Should this favor be granted Madam, it will be cherished as the most precious jewel in the cabinet of the Lodge, as the memory of his virtues will forever be in the hearts of its members. We have the honor to be, with the highest respect, your most obedient servants,

JOHN WARREN,  
PAUL REVERE,  
JOSIAH BARTLETT.”

“MRS. MARTHA WASHINGTON.”

To this letter the Grand Lodge received the following reply :

“MOUNT VERNON, January 27, 1800.

“GENTLEMEN,—Mrs. Washington has received with sensibility your letter of the 14th instant, enclosing a vote of the Grand Lodge of Massachusetts, requesting a lock of her deceased husband's hair to be

preserved in a Golden urn, with the jewels and regalia of the Grand Lodge.

"In compliance with this, in sending the lock of hair which you will find enclosed, *Mrs. Washington* begs me to assure you that she views with gratitude the tribute of respect and affection paid to the memory of her dear deceased husband, and receives with a feeling heart the expressions of sympathy contained in your letter.

"With great respect and esteem, I have the honor to be, gentlemen, your most obedient servant,

TOBIAS LEAR."

|                                                    |   |                     |
|----------------------------------------------------|---|---------------------|
| "JOHN WARREN,<br>PAUL REVERE,<br>JOSIAH BARTLETT." | } | Past Grand Masters. |
|----------------------------------------------------|---|---------------------|

In the language of the Chief Justice Marshall, we may say, "Our Washington is no more. The hero, the patriot, and the sage of America, the man on whom in times of danger every eye was turned and all hopes were placed, lives now only in his own great actions and in the hearts of an affectionate and afflicted people:" or, we may add, in the language of Adams, "His example is now complete, and it will teach wisdom and virtue to magistrates, citizens and men, not only in the present age, but in future generations, as long as history shall be read." How far the principles of Masonry contributed to make Washington what he was in the field, in the cabinet, and the various departments of life, it may not be proper for us to judge, and yet we cannot withhold the opinion already suggested, that the sentiment expressed by him to the Grand Lodge of Massachusetts, that "Masonry is founded in the immutable laws of truth and justice," exerted an important influence on his life. We may look to him as a great example illustrating in his life the principles of our Order; and while we rejoice in the fact that the masonic galaxy had so bright a star, let us walk in its light and be cheered by its rays.

More than one hundred years have performed their cycles since that star entered the galaxy, yet it shines in the firmament of Masonry, still growing brighter and brighter as time moves on.

Let us draw lessons from the past. Our fathers are gone, but their virtues shall live. Their memories shall be forever embalmed in our hearts, and garnered there as the most precious things of life. We will strive to walk by the same rule and mind the same thing, that when the hour of rest has come, and we shall be called from labor, we may follow them to the temple above, "the house not made with hands, eternal in the heavens."

## THE FRIEND WE TRUST.

BY R. E. H. LEVERING.

## A MASONIC SONG.

## 1



HE friend we trust, is the friend indeed,  
 A friend in joy and a friend in need ;  
 Like the sun that shines with equal flame,  
 Through the clear and the clouded skies the same.  
 O, the friend we trust, is a friend indeed,  
 A friend in joy and a friend in need !

## 2

The friend we trust is the friend we've tried,  
 But came out brighter and purified,  
 Like finest gold with the least of dross,  
 Who served *for service* and not applause !  
 O, the friend we trust, is a friend indeed,  
 A friend in joy and a friend in need !

## 3

The friend we trust has three bright gems,  
 More rich than the stones of diadems ;  
 Those jewels are FRIENDSHIP, LOVE, and TRUTH,  
 A *triple sun* o'er the sufferer's path !  
 O, the friend we trust, is a friend indeed,  
 A friend in joy and a friend in need !

## 4

The friend we trust is the MASON'S PRIDE,  
 Whose mighty love grasps the world beside ;  
 The widow's hope and the orphan's joy.  
 We'll trust him still in his blest employ !  
 O, the friend we trust, is a friend indeed,  
 A friend in joy and a friend in need !

CINCINNATI, Ohio.



While mountains part nations, and rivers divide,—  
 To Lapland we wander, or Nile's fertile side,—  
 We, BROTHERS ! devoted—where'er we may roam,  
 Will meet with a BROTHER, to welcome us home.

## EDITORIAL CORRESPONDENCE.

*Grand Lodge of Illinois.*

SPRINGFIELD, October 3d, 1855.

*Dear Old Chair:—*

N'E more, and probably for the last time this fall, and until the spring-flowers bloom again, I address you a note; I write to *you*, because you are always at home, and because our long intimacy assures me that a note from your old friend will always be acceptable.

I have many things to communicate, but time admonishes me that I must be brief. When travel is over for the season, and we are once more cozily settled in our little sanctum, we will spend some pleasant evenings in rehearsing the incidents connected with this season's travel. I would like to tell you how heartily I dislike this roaming life. There is nothing so congenial to my feelings as *home* and *quiet*. Reposing in your ample arms, with books and friends, shut out from the noisy world and forgetful of its cares—

"Thus let me live  
'Till life's dull years are past;  
Then live forever."

Before I say anything about the Grand Lodge of Illinois, I must tell you something about my way here. I stopped at Michigan City, a scattered and queer looking town among the sand-hills on the southern shore of Lake Michigan. It is quite a bustling little place—the junction of the New Albany Railroad with the Central Michigan, and cars, locomotives and apple boys constitute its peculiar features. There is a large and prosperous Lodge in the place, and by the aid of Brothers Hitchcock and Sopris, I had the pleasure of an introduction to many of the members. They appear to be a genial-hearted, industrious, and enquiring company, "united in the grand design," and possessing much of the true spirit of the Order. They have long been devoted friends to the *Review*, and the number of patrons is rapidly increasing in the Lodge. I was treated while among these brethren with marked courtesy and attention, and take pleasure in thus making my acknowledgements.

Railroad men have accomplished one good thing—they have made a road from "Lake Station," some twenty miles west of Michigan City, to Joliet, Ill., so that we may now reach the interior of this great Empire State of the West without being compelled to pass away round through Chicago. This was a capital idea. It saves near fifty miles

of travel, considerable time, and you avoid the swindling runners, omnibus-drivers, and extravagant hotel bills of Chicago.

At Joliet I found our old friend Bro. Hildebrant, one of our Buckeye Masons. He is located there in the *law* line, and is doing a handsome business. He kindly showed me around his beautiful and growing town, and made me acquainted with many members of the Order. They have two Lodges, and room and work enough for both. The town is new and growing rapidly. A beautiful little river flows through it, affording a fine water power. It has also the advantage of a canal and two or three railroads. The country around is of the finest farming land, blending woodland with prairie, and presenting landscapes to view such as are rarely excelled for picturesque beauty. At the National Hotel kept by Bro. Adams, the traveler may find a home with every comfort, and a host who takes pleasure in making his guests happy.

From Joliet I traveled towards the south, and reached Peoria late in the evening. Fortunately I was set down at the Remington House, which I found to be kept by our old friend from Indiana, Bro. James S. Freeman. I was warmly welcomed, and felt entirely at home. Here I remained two days, including the Sabbath, and beg you will commend Bro. Freeman's hotel to all our friends passing through this beautiful city. The craft in Peoria are an active and energetic body of workmen, deeply in love with Masonry and breathing its fraternal spirit. Bro. Liebenstein, with his great warm heart, took especial pains to make me acquainted with the brethren in Peoria, for which I wish to thank him. Our subscription list in Peoria has felt the effects of his industry, and we have now a larger list there than in any other town of equal population.

On Monday morning at 6 o'clock I started in the stage coach for Bloomington, where I expected to take the cars at 2 P. M. for this city. I had a positive promise of being taken through in time. The road was good, but the horses were any thing else, and we were more than an hour too late for the cars. Whether the miserable, old, lame and broken-down horses could not bring us through in time, or whether the drivers were bribed by the landlords to delay us, that *they* might levy contributions upon us, we cannot say. However, we do not now regret our detention, as we had a few hours to spend among the craft in the beautiful and growing town of Bloomington. Here I found Bros. Stilwell and Sterne, two of our old Ohio friends, who have located here and are doing a fine business. The Past Grand Master, Dr. Hobbs, resides here, and I immediately paid my respects to him. We had never met before, but he received me with true fraternal kindness, and

treated me with marked courtesy and attention. Dr. Hobbs is comparatively a young, but a very intelligent Mason, and enthusiastically devoted to the interests of the Order. He requested me to send him the *Review*, and some twenty others in Bloomington made the same request. For this mark of their confidence we feel duly grateful, and hope hereafter to cultivate a more intimate acquaintanceship with the estimable brethren of Bloomington.

Yesterday morning I reached this city early, by the cars. A runner at the depot announced the "City Hotel" as near by and in ample order. Accordingly we stopped there, but can assure the landlord we shall *never do the like again*. Others may do as they please, but we shall be more careful in the future.

The Grand Lodge of Illinois is now in session, and is composed of a very intelligent and highly respectable body of men. They are mostly strangers to us, as we have never attended a session of this Grand Lodge before; yet we found a few old acquaintances who gave us a hearty greeting and a cordial welcome to the Prairie State. We had the pleasure of meeting our old and excellent friend, William Lavelly, Esq., P. G. M., an old Cincinnati Mason. Years bear lightly upon him, and his heart still swells with kindly and generous emotions. I was also delighted to see Bro. Hutton, of Quincy, Bro. Richards, of Clinton, Bro. Downey, and several others whom I have long known and highly esteemed.

The Grand Lodge of Illinois has now over one hundred and eighty subordinates, and the number is rapidly increasing. In addition to a large increase by initiation, the ranks of the craft in this State are constantly filling up by immigration—a continued stream having been setting in from older States. This must be the case for some years to come, and the Grand Lodge of Illinois must soon become one of the largest and most influential in the Union.

I was not present at the opening, and therefore did not hear the address of the Grand Master. A friend, however, informed me that he had commended to the patronage of the Craft in Illinois, a little monthly published in New England. This little work, I was told, has been a pet of the Grand Master and Grand Secretary, and they have passed by, *unnoticed*, all the other Masonic periodicals, to concentrate their official influence upon this eastern paper. *Why* this is so, it is hard to tell; it is certainly not from the superior merits of the Eastern work, for in this respect our Western periodicals are altogether its equals. Why, then, our Western brethren should be exhorted to patronize an Eastern work at *double the price* of a Western one, and in not one respect superior, it is difficult to determine. The Grand

Master is a Scotchman, a people proverbial for their noble and generous impulses, and he is said to be an excellent man, and of a sound and discriminating mind. He was not compelled to say any thing about Masonic periodicals—it was outside of his official duties; but if he deemed the subject of sufficient importance to be alluded to in his official communication, why did he not mention *all* the periodicals—but especially all those published in the West? He was not ignorant of their existence, their location, nor their merits. Why, then, were *they* not noticed as well as one much less deserving of the patronage of the West?

You, old chair, may think I have lost what little patience I once had, by thus complaining of uncourteous treatment to the *Review*. You will remember I have borne this a good while in silence, and to remain silent longer would be admitting that such proceedings were just and proper. If our cotemporaries of the West are disposed to submit to such things, we are not; and hereafter we shall duly notice such neglect, come from what quarter it may.

I am extremely gratified at the constant and rapid increase of our subscription list in Illinois, notwithstanding the *quasi* official opposition. Our patrons and friends in this State will accept our heartiest thanks, and we think they will find the *Review* eminently worthy of their patronage.

As my stay here must be very brief, and as my business claims my entire attention, I shall not be able to note the transactions of the Grand Lodge. When we receive the printed proceedings we shall give them a thorough examination. The election of officers has taken place, a list of which I shall give you hereafter; So far as I can judge from my limited acquaintance, an excellent selection has been made.

To-morrow I leave for home, and hope soon to be in your arms again, when we can commune more fully and freely about the interests of our beloved Order. One more little excursion to our own Grand Lodge will end my ramblings for the fall, when I shall retire to winter quarters and needed rest at home.

Until we meet, farewell,      EDITOR.

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All hail to the Art that gives true social pleasure,  
That brings back the wanderer safe to his home;  
Its maxims impressed, may each Brother long treasure,  
As guides still to lead, though in darkness we roam.



## THE CHARGE OF ST. JOHN.

BY MRS. SOPHIA H. OLIVER.

"Love one another," this beautiful precept  
 Oft came from the lips of St. John the Divine;  
 The Prophet of Patmos,—the holy Evangel,  
 Who lov'd on the breast of our Lord to recline.

As a sweet stream of water all limpid and sparkling  
 Is known by its fresh-tinted margin of green,  
 So the spirit that dwelt in the loving disciple  
 In every bright page of his writings is seen.

It is said when old age laid his frost-fingers coldly  
 On temples where once wav'd the tresses of gold,  
 And bow'd like a fruit-tree o'er laden with blossoms,  
 The glorious form, once so manly and bold.

With rich voice all shatter'd, low, feeble and faltering,  
 Yet true to the last to his mission divine,  
 He mounted the pulpit, and preach'd still this sermon,  
 "Oh! love one another—ye children of mine."

Yes, the spirit that liv'd in the lessons once taught him,  
 Still dwelt in his heart when the Teacher had flown,  
 As the exquisite scent of the flower remaineth,  
 When the beautiful blossom is faded and gone.

Though hush'd is the voice of the glorious Evangel,  
 Those pure lips once touch'd with the fire from above,—  
 Not in vain hath he left us his beautiful teachings,  
 Not in vain hath he left his example of love.

There's a true band of brothers, a mystical order,  
 Who measure their actions by compass and line;  
 Who take for their Light the pure writings inspir'd,  
 And claim for their Patron, St. John the Divine!

Oh! how can they *err* if they follow the teachings  
 They read in that volume illum'd from above;  
 And how can they *fail* if they follow their Patron,  
 Whose whole gentle life was one lesson of love.



CHARITY suffereth long, and is kind. Charity vaunteth not itself.  
 Is not easily puffed up. It *thinketh* no evil.

## THE TEMPLE AND ITS BUILDERS. NO. 2.

BY PROF. LIPPITT.

## S O L O M O N.

The reign of Solomon over the undivided hosts of Israel, is second in importance only to the reign of David. His reign was one of peace without those stirring events which make the life of David so interesting. One great event however marked his time that has made his name glorious in Jewish history and undying in the annals of time. *He built the first Temple.* SOLOMON'S TEMPLE! With what wonder and astonishment have we listened in childhood to the story of its building and beauty. In all its regal magnificence it has become the type of the great temple of God above; its courts and throne symbolic of the GREAT WHITE THRONE<sup>a</sup> AND TEMPLE COURTS OF HEAVEN.

Solomon was the son of David, by Bathsheba, the wife of the murdered Uriah. During the last year of David's reign, Adonijah, his eldest son, endeavored to secure the kingdom to himself, by the aid of Joab, the great leader of David's army, and Abiathai, one of the chief priests. But this plot was defeated, and Solomon was anointed king by the aged prophet Nathan.

After the accession of Solomon to the throne, in accordance with eastern custom, he slew his brother Adonijah together with Joab and Shimei, and degraded Abiathai from his priestly office. Solomon was now seated firmly on the throne of Israel, and soon commenced the preparation for carrying out the great project of his father, and for which he had been heaping up treasure in the latter years of his life.

For building the temple, David left Solomon 3000 talents of pure gold, and 7000 of silver. In addition he had bought the threshing floor of Araunah on Mount Moriah, upon which to rear the temple, for 600 shekels of gold. But to carry out the whole plan, Solomon found it necessary to call upon the king of Tyre, as his father had formerly done. This king is called Hiram, and as he is said to have been "ever a lover of David," is probably the same king with whom David had friendly intercourse. To him therefore Solomon sent the following message :

"As thou didst deal with my father David, and didst send him cedars to build him a house to dwell in, even so deal with me.

"Behold I build a house to the name of the Lord, my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew bread and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel.

“And the house which I build is great ; for great is our God above all gods. But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him ? Who am I then, that I should build him an house, save only to burn sacrifice before him.

“Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that has skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David, my father, did provide.

“Send me also cedar trees, fir trees, and alnum trees out of Lebanon (for I know that thy servants have skill to cut timber in Lebanon), and behold, my servants shall be with thy servants, even to prepare me timber in abundance ; for the house which I am about to build shall be wonderful great.

“And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.”

This message was sent to Hiram orally by trusty messengers. In reply Hiram *wrote a letter* to Solomon, indicating thereby the superiority of the Phœnecians at that day over the people of Israel in the arts and sciences.

#### HIRAM TO SOLOMON.

“Because the Lord hath loved his people, he hath made thee king over them. Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David, the king, a wise son, endued with prudence and understanding that might build a house to the Lord, and a house for his kingdom.

“And now, I have sent a cunning man, (endued with understanding) of Huran, my father’s, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, in silver, in brass, in iron, in stone, in timber, in purple, in blue, in fine linnen and crimson ; also to grave any manner of graving, and to find out every device that shall be put to him, with thy cunning men and with the cunning men of my lord David, thy father.

“Now therefore, the wheat, the barley, the oil and the wine, which my lord hath spoken of, let him send it to his servants, and we will cut wood out of Lebanon, as much as thou shalt need and we will bring it to thee in floats by sea to Joppa and thou shalt carry it up to Jerusalem.”

To carry out this work, Solomon numbered all the strangers in the land, that is, bondsmen. These men were the remains of the Canaanitish tribes which had been conquered. It may appear strange that so

large a number of slaves should have existed at that time among the tribes of Israel. The whole number was 153,600. These Solomon divided into classes, appropriated to separate parts of the work. 70,000 men to be bearers of burden ; 80,000 men to be hewers of wood in the mountain ; and 3,600 men to be overseers. Of these slaves only one third were employed at a time. From the large number employed to bear burdens it is probable that all the material were brought to Jerusalem at a great sacrifice of human life, after the manner of the Egyptians and Assyrians which we shall illustrate hereafter.

As no stone masons were asked of Hiram, it is to be presumed that those which David had engaged had been retained in Judea, and that the Jews had been taught by them to work stone.

The cedar was to be cut from Mt. Lebanon and from that part belonging to the Tyrians, because there were no roads leading to Jerusalem from the parts of Lebanon belonging to the Hebrews, by which it could well be brought, while a good road led from Joppa, the point to which Hiram was to float the timber.

The cedar is a wide spreading tree, generally from 50 to 80 feet high, and when standing alone, often covering an area with its branches, greater in diameter than its height. The horizontal branches are very large in proportion to the trunk, being often equal to the stem of the fir or chestnut. These branches are arranged in horizontal layers, one above the other, diminishing in size towards the top, forming a pyramidal head of massive evergreen foliage. The grove from which these cedars were cut, lies far up among the higher mountains. The grove is not found on the summit of any of the mountains, but at the foot of a lofty mountain, upon five or six gentle elevations, forming the arena of a vast amphitheater shut in by high mountains. The grove is not a mile in circumference. This is all that remains of the magnificent forests that covered the slopes of Lebanon at the time of Solomon. Of the oldest trees, only seven or eight are now remaining. The circumference of the largest is forty feet, a little above the ground. And yet this tree cannot be more than 500 or 600 years old. The cedars that reared their lofty heads in the time of Solomon and the prophets, have disappeared and been replaced by several generations of others.

Fir trees were also to be brought by Hiram from the forests of Lebanon. Algum trees were also to be brought. These were not the product of Lebanon, but were brought by Hiram's ships in the famous voyage to Ophir. This timber from Mt. Lebanon was drawn down to the sea coast and formed into numerous rafts, whence it was floated down to Joppa, distant only about twenty five miles from Jerusalem.

The manner of obtaining this timber on the part of Solomon and Hiram, cannot be better explained than by relating the operations of the Pasha of Egypt, when Syria fell into his hands; and who obtained great quantities of timber from Lebanon. The timber chiefly procured was oak and beech. In the year 1837 about 750 men were employed, of whom 250 were occupied in cutting down trees, and the rest, twice that number, in trimming and dressing the same; and to bring down these to the sea, requires the labor of 1200 men with *practicable roads*, and with buffaloes and bullocks. Of course, this number is proportionally less than would be required if the wood had been cut in more remote and inaccessible parts of the mountain and drawn to the coast over impracticable roads and without the aid of beasts of burden. We thus see the comparatively small number of Phœnecian fellers, whose work would suffice to supply labor to the large levies of Solomon.

By the Pasha's men about 60,000 trees were cut down, trimmed, and brought down to the coast in one year, beside about 500 abandoned on the road, on account of the difficulty of transport. Of these, 40,000 were fit for ship building purposes, the remainder were used for house purposes. The wood was then freighted for Alexandria in 39 vessels.

The laborers employed in these operations, like those of Solomon, were pressed into the service. In this case, however, they were taken altogether from the neighboring country, all the effective men being forced out into the service of the Pasha, leaving but few men to till the ground.


Grain was therefore imported from Palestine as by king Hiram, and from other parts of Syria. This was issued to the men as part pay. Their pay was nominally seven piastres per day, but by their being compelled to take a fixed quantity of grain without reference to their wants, this price fell short more than one third, the price being so enhanced as to be much higher than it could be procured for in the neighborhood. It is very likely the system being an old one, that Hiram dealt thus with the corn obtained from Solomon, unless the Hebrews were protected by the presence of the king's own officers.

The immense amount of timber cut by the comparatively small number of men employed by the government of Egypt in 1837, renders it difficult to account for the great numbers employed by Solomon, except by supposing that men were employed in dragging the timber from the mountains to the coast.

The method of getting these materials to Jerusalem will be considered when we come to speak of the great stones obtained for the foundation of the temple.

## THE OLD DIPLOMA; OR, A FRIEND IN NEED.

BY THE EDITOR.

BOUT eight and twenty years ago there was a marriage in Fayette county, Indiana. The parties in this interesting ceremony were young and poor, but they loved each other, and *that* threw around both the present and future a glow of sunshine which forbade all apprehension of dark or stormy days. They had no patrimony except of virtuous love, with which to begin life—as other more fortunate beginners had; they had no wealthy influential friends to aid them in commencing business; but, then, they were both young, were possessed of robust health, and had strong arms and cheerful hearts. Happy in possession of each other's love, and hopeful of the future, they looked forward with pleasant anticipations, trusting to the blessing of God upon their honest and persevering labor for a competency in future life, and comfort in declining years.

It is not proper that we should give the real name of this couple, but for the purpose of designating them we shall call them, Woodson. Poor as they were in property, either in possession or prospect, they were opulent in love and hope, and they began life together without calculating its mischances, or considering the failures and reverses so frequent in human experience. They toiled late and early; were upright in their transactions, economical in their expenditures, and soon began to accumulate the means and comforts of living. In the course of time a child was born to them—a son, and a new fountain of happiness was opened in the hearts of the parents. They had now fresh incentives to effort: besides their own necessities, the wants of an innocent and helpless one, dear as their own lives, and equally so to them both, were to be provided for.

Warren Lodge, No. 15, at Connersville, was at this time in active operation, and Mr. Woodson being acquainted with some of its members, concluded to apply for admission. He and Mrs. W. held a consultation on the subject, and fully discussed the propriety of the step. He had heard a good deal in relation to Masonry, for about that time it was almost every where spoken against. The excitement which had begun in western New-York, had spread all over the country. The Order was charged with every imaginable crime, and the public were much divided in opinion as to the guilt or innocence of the accused. The public prints were full of inflammatory articles, denouncing Masons and Masonry—the latter as the aggregate of every moral, social, and political evil; the former as leagued with the prince of darkness, and unworthy of public trust, or social or religious fellowship. Amid all this

whirlwind of clamor and denunciation, the "true and tried," with a few exceptions, were faithful to their trust, and a *portion* of the public retained the conviction that the Order and its adherents were "not guilty" of the heinous charges filed against them. Of this number was Mr. Woodson. He was a sensible, quiet, upright man, and was unwilling to believe the Craft could commit or sanction the crimes laid to their charge, until satisfactory and conclusive evidence of it were furnished. Besides, one whom he well knew,—who had been his friend in youth and manhood, was a member of Warren Lodge, and assured him that Masonry was directly the reverse of all that its enemies had described it, and that its members were a brotherly band of kind and genial hearts, engaged in disseminating truth and performing works of charity and relief. Mr. Woodson believed this statement, for he felt that his friend would not and could not deceive him.

Mrs. W. was not so sanguine. With the timidity peculiar to her sex, she feared the outcry, and hesitated sometime before she gave her assent. But she had unlimited confidence in her husband; she knew he did not desire to, and would not, do wrong, and upon receiving his assurance that should he discover any of those features which were claimed as objectionable, he would immediately retire, she consented that he might apply. His petition was presented and in due time he was accepted and received the degrees conferred in a symbolic Lodge. The ceremonies were exceedingly solemn and impressive, and made a deep and salutary impression upon his mind. He assured his wife that the public clamors against Masonry were but public calumnies; that the truths it taught were of the highest importance, and its precepts were well calculated, if heeded, to bless and benefit society. Convinced of the innocence and usefulness of the order, his affections gathered around it, and for the residue of his life he was a faithful and unfaltering Mason.

Bro. Woodson pursued the even tenor of his way, laboring to make provision for his growing family and to rear up in respectability the four infant immortals—the fruit of his wedded love. A kind providence smiled upon his efforts. He had secured a home, and gathered around him many of the comforts of life when, soon after the sixteenth anniversary of his wedding day, he was seized with an illness which ultimately carried him to the grave. Previous to his last sickness he had removed to a new home beyond the jurisdiction of Warren Lodge. Finding it more convenient to attend another, he had withdrawn his membership from Warren Lodge, and had received from it a diploma asserting his good standing as a mason, and commending him to the fraternal regards of the Craft "wheresoever dispersed around the

globe." This diploma he had handed to Mrs. W. with a request that she would take particular care of it as he placed a high value on such a testimonial, coming as it did from friends with whom he had so long and intimately associated, and because he greatly appreciated his standing in the Craft.

Before Bro. W. found leisure to apply for membership in the Lodge nearest his residence, disease had laid its insatiable grasp upon him, and after a few months of severe suffering, which he bore with patience and fortitude, sustained by an unfaltering faith and a well grounded hope, he sank quietly to the grave. The wife of his youth—the companion of his toil—was left to widowhood, and the children of their plighted love were orphans. We may not picture the gloom which settled down upon that once happy home; we may not tell the anguish which wrung that widow's heart, when she saw the grave close over the manly form of her beloved husband. Such grief is too sacred to be intruded upon by strangers, it is enough that He saw it who has promised to be a husband to the widow and a father to the orphan. She had, long before, chosen Him for her portion, and she now realized that His grace was sufficient in the time of her greatest need.

The extraordinary expense consequent upon the protracted sickness and ultimate death of Bro. Woodson, had almost exhausted the resources of the family, and Mrs. W. found herself not only a widow with four dependent children, but almost destitute of means to provide the necessaries of life. And, as though her cup of sorrow was not yet full, in a few months her youngest child, a bright and joyous little girl, followed her father to his spirit home. This second visitation seemed more than nature could endure; the bleeding heart of the mother sunk under the blow, and for some weeks it was a problem whether she would not soon rejoin her loved ones in the land of life. Mercy, however, spared the orphans so great a calamity, and the mother gradually recovered her health. With a heart chastened and subdued by affliction, her affections centered upon her surviving children, and a desire to live for *their* welfare, she again addressed herself to the stern duties of life.

The first thing claiming the attention of Mrs. W., on being restored to health, was how she might provide for the wants of her family, Of the savings of former years, nearly all was gone; and she had now only to depend upon her own exertions and what little her eldest boy could earn by his labor. Removing her family still further among strangers, she struggled bravely against the dark tide of adversity, and toiled with a mother's endurance, animated by a mother's



love, to provide for her helpless ones, and keep her orphaned family together. It will be remembered, that she was now residing at a distance from Warren Lodge, the members of which knew nothing about her situation. She had her husband's Diploma in her possession, but was not aware that it might be of any advantage to *her*, nor that *she* had any claims upon the Craft for help in time of need. She had not been advised that the claims for friendship, protection, and assistance which her husband had held upon his brethren now enured to her as his widow, and hence she had made no effort to avail herself of this source of relief.

By the most untiring industry and rigid economy, she was able to procure the actual necessaries of life; and thus through summer's heat and winter's cold, she persevered, trusting still in God, and looking forward to the time when her growing sons should be able to assume the burden which she now bore, and in their turn be her shelter and support. No murmur escaped her lips, nor repining at her hard lot. Her sons were growing up healthy and strong, and in a few more years would be men. *Then* she might rest from her labors, and repose in the shadow of their strength.

Months and years rolled by, and that patient, toiling mother still clung to her children. The eldest was now approaching manhood, and possessed of his mother's spirit, he resolved to go out into the world and make an effort for himself and for her. Leaving his next younger brother to assist at home, he went out to near the Wabash and hired with a farmer for six months. With the proceeds he "entered" forty acres of public land, which he designed as a home for his mother and younger children, to whom he was devotedly attached. He now looked forward to the time when he might again dwell beneath the same roof with that cherished mother, and in *their own home*. Thus animated, he set about building a cabin on his land, which he soon accomplished, and then fitted it up in a rough and simple manner for her reception. He finally wrote, informing her of what he had done, and requested her to leave her youngest child with some friends to attend school during winter, and with her other son to come out and take possession of their new home; that he and his brother could clear off a portion of the land during the winter and have it ready for a crop in the spring, while she could superintend affairs in doors, and thus by another season the whole family could be once more together, under *their own* roof, and with an encouraging future before them. The mother's heart swelled with unutterable emotions, while she read this letter from her noble boy, and she prepared at once to comply with his wishes.

She soon provided a home for the winter for her youngest child with a distant relative, for he was too young to be of any service to them in the wilderness, and besides he needed the "schooling" which he might obtain by remaining behind until Spring. Then placing a few indispensable articles in a cart, with an old horse which a kind neighbor had given her to draw it, she and her son started for their new home. It was November, the roads were bad, and their progress slow. The son was much exposed and soon became unwell. Still they persevered until, in the condition heretofore described, they reached the place where we first introduced them to our readers. Having made our readers acquainted with the history of the widow and her son, we will now leave them and follow our kind friend, Dr. Thompson, to the Lodge room and the company gathered there.

As we have said before, it was a special meeting—not exactly of the Lodge, for the charter having been burnt, no *Lodge* existed—but a special meeting of the *members*, called to consult whether they should give up under their misfortunes, or whether they should apply for a new charter, procure a new room, additional furniture, and recommence their labors. It was a question of life or death for the Lodge, and all were present to decide.

Bro. H. was in the chair, and after "opening" in proper form, he stated the condition in which they were placed, and that he had convened them for the purpose of consultation. It would now be for them to say whether they should cease their efforts, or whether they would once more meet the required expenditures and resume their labors. Four years previously, a few brethren, feeling the necessity of a Lodge in the place, had borne the principal burden of its organization. Their hall, with all its contents, was now in ashes, and it would require an extraordinary effort to provide the means to furnish a new hall.

The brethren, one after another gave their opinion freely and candidly; but the general sentiment appeared to be against a renewal of the effort. Discouragement had reached every heart, and few were found with sufficient courage to venture upon another cruise. None were willing to say positively that they *would*, or *would not*, make a renewed effort, and no distinct proposition being offered, the acting Master was about to "close," when an alarm was made at the door, and Dr. Thompson was admitted. It was evident that he had ridden hard and far to reach the place. His countenance was radiant with animation, while his clothing was bespattered with mud—the evidence of a long and dashing ride. Finding nothing before the Brethren for consideration, he arose and stated his adventures of the evening; his visit to the cabin, the condition of the inmates, and the deep interest he felt in their

behalf. He referred to the accidental discovery of the parchment, and, drawing it from his pocket and handing it to the Secretary, requested that officer to read it. A profound silence ensued while the Secretary read the document, which proved indeed to be a genuine Diploma from Warren Lodge; and the statement of Bro. Thompson showed conclusively that the widow and child of the deceased Brother, to whom the Diploma had belonged, were in a most forlorn condition, needing and requiring the aid and assistance of the brethren.

This revelation gave a new turn to the current of thought in that company of Masons. Hitherto their own misfortunes had absorbed their undivided attention; now, the still greater misfortunes of others drove away every thought of self, and the burnt hall, the lost furniture, and the Charter turned to ashes, were forgotten. The picture of that miserable cabin, the bereaved and destitute widow, the sick orphan—a *Brother's* widow and orphan—rose up before each mind; while the moaning winds in that stormy November night, seemed like the complaints of a brother's spirit, telling of loved one's suffering with none to aid or assist. A profound silence ensued; each one apparently communing with his own thoughts, and waiting for suggestions from some one else.

(CONCLUDED IN OUR NEXT.)

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#### WHAT VOTE REQUIRED.

TIPTON, Indiana, 1855.

BRO. MOORE,—DEAR SIR:—When a Brother has been indefinitely suspended from all the rights and privileges of Masonry, what kind of a vote does it require to restore him? does it require only a vote of the majority, or a unanimous ballot of the Lodge. It does not now occur to me that I have seen this question discussed: will you please answer in your next Review. Yours, Fraternally, P.

The Grand Lodge should provide rules for the government of its subordinates in such cases as these. Where it has not, however, and a case arises, the advice of the Grand Master should be solicited.

It is perfectly clear, that an *expelled* Mason can only be restored by a unanimous ballot, as at first; it would seem to us, however, at first sight, that in the absence of any law or usage on that subject, the same vote that suspended should be required to remove the suspension.

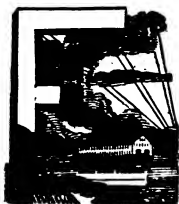
[ED. REVIEW.]

## CHARITY—THE SOURCE OF HAPPINESS.

## A MASON'S OPINION.

BY BRO. W. A. U.

"I know that there is no good in them, but for a man to rejoice, and to do good in his life." Eccle. iii: 12.



FROM the above passage, the following proposition is deducible, viz.: *The secret of human happiness is found in doing good, and the amount of happiness enjoyed is in proportion to the amount of good accomplished.*

All human beings desire to be happy, a desire for happiness is innate in human nature, and a man can no more desire to be miserable than he can divest himself of his personal identity. Men not only desire happiness, but they seek after it; but they seek where it is not to be found. Those who pursue a course of toil, and endure suffering and anguish in their voluntary pursuits, are pursuing after happiness, and bear their sufferings as the means of securing some permanent good, or of averting some greater evil, so that the largest amount of enjoyment is the ultimate object they have in view. Those who toil for gold and silver, those who labor to add farm to farm, those who brave dangers and spend anxious days and sleepless nights to erect for themselves a temple of fame, and those who plunge below the level of their intellectual natures, and devote themselves to the gratification of their animal propensities, are alike pursuing after happiness, though they have mistaken their dreams for the substance of life. The object of this essay is to call such back to the true source of happiness and enjoyment. "I know," says the wise man, "there is no good in them, but for a man to rejoice and to do good in this life;" which I explain by saying there is no way to be joyous in this life but to do good, and that our joy, in degree, is in proportion to the amount of good we accomplish.

The universal experience of mankind proves that the fountain of human happiness lies nowhere else but in active benevolence, or in doing good. If it is not found here, what does constitute the real source of enjoyment in this life? Riches do not secure true happiness; happiness does not necessarily come with riches, nor does it necessarily depart when riches depart, and therefore happiness does not depend upon riches; it is neither an element or fruit of riches, and may exist independently of riches, with or without them. There are not wanting thousands of men who were once poor, and who are now rich, ready to testify that they are no more happy now than when they were poor;

and if they are now freed from some of the painful solicitude in which they then indulged on the score of unsupplied wants, they now feel a burden of cares to which they were strangers. The desire for happiness is not gratified as riches increase, because they do not meet the wants of the soul ; the heart grasps them in its affections, but is not satisfied and made happy by its embrace.

Nor can it be said that the source of real happiness is found in the pursuits of worldly honor and glory, however successful the aspirant may be. The temple of fame may throw to the breeze, from her high battlements, gorgeous banners to attract the gaze of a vain multitude, and she may cause her interior halls to echo with songs that celebrate the deeds of heroes ; but this is all emptiness. The sight of those banners and the sound of those songs, are no security against the day of sorrow, they are no support during the hour of anguish, they awaken no thrill of virtuous joy, such as gushes only in the heart of true benevolence. The biography of all aspirants, could it be collected in one vast volume from Nimrod, the mighty hunter, who first distinguished himself above his fellows, to the present day, would speak with the voice of ten thousand ghosts, and declare that ambition is not the way along which the fountain of true happiness flows. It is a dangerous path, and leads through scenes of hatred and deadly strife, over battle fields, where war tempests howl and carnage strews the ground. True happiness is not found amid such scenes ; the daughter of Heaven walks in yonder low and peaceful vale, where the humble and benevolent devote themselves to the work of doing good.

It will, least of all, be contended by reflecting minds, that the gratification of our animal propensities constitutes our principal source of happiness. There may be a degree of pleasure of a certain kind in eating and drinking, but it is a pleasure which brutes often enjoy with as keen an appetite, and to as full an extent as the most voluptuous of the sons of men. So with all animal gratifications, we possess the power and indulge in the gratification in common with brutes. For humanity to insist that its chief happiness is found in this direction, is to degrade itself to a level with the horse that neighs on the one hand, and the ass that brays on the other.

There is but one other source of happiness left open to our race besides that of a virtuous conduct, and that is the pleasures of intellectual pursuits. It is reason that distinguishes man from brutes, and it is the element of all mental improvement. The human mind is capable of vast attainments, and there is not only a pleasure in making these attainments, but in accordance with the degree of mental improvement must be the enlargement of the capacity for enjoying happiness.

Yet it cannot be maintained, that the field of purely intellectual improvement presents to humanity its truest, deepest fountain of happiness, aside from an application of those mental acquisitions to the cause of virtue and benevolence, to the one great work of doing good.

That true happiness is not principally derived from any or all the above-named sources, is clear from the fact that all the happiness derived therefrom vanishes at the very moment when its subject most needs something substantial to support him. Can the miser reflect with joy upon the gold he had in store, or derive any happiness from the fact that he once had it, after he, by misfortune, has lost it all? The trifle that he gave away now yields him more pleasure than all he kept; and he may say as one caused to be written upon his gravestone, "What I gave away I saved, but what I kept I lost."

The same is essentially true of every worldly pursuit and interest, the enjoyment they yield vanishes at the approach of adversity, and is turned into regret, bitterness, and weeping at the voice of death. But it is not so with the happiness of doing good; when every other source of pleasure is cut off, when property, reputation, friends and health are all lost, the recollection of the good we did, while we possessed the means, will prove a fountain of enjoyment, richer and deeper than can be realized from the fulness of all merely worldly interests.

The truth of the proposition, that human happiness has its fountain in virtuous benevolence, in doing good, is found deep in the philosophy of our social and moral natures. It is reasonable to suppose that the works of an all-wise and benevolent Creator should be adapted to secure the end he had in view in their production. If, therefore, our Maker designed us for the work of doing good to each other, and for the enjoyment of happiness, it would appear to follow of necessity, that the performance of good is the element of happiness. We may look then for the truth of our proposition in the philosophy of our natures. There are certain phenomena exhibited through our sympathies, which cannot be explained upon any other principle, than the act of doing good to another is an actual source of happiness to the actor. We feel inclined to weep when those around us weep; we are inclined to laugh when we see others laugh. When we do good to a fellow being, we produce pleasure in his mind, open a fountain of gladness in his heart, and through sympathy we are made partakers of that very joy we have created in another's heart.

It should be observed that this pleasure or joy is not the mere animal gratification, the means of which our benevolence may have furnished. We gave food to the hungry, and clothing to the naked, and the happiness is not limited to the mere pleasure of eating and of

wearing a comfortable garment; there is a joy of heart produced, which as far transcends nature, the mere pleasure of eating, as mind transcends nature; and it is this feeling in the mind of the receiver, that reacts upon the mind of the giver.

It is the same principle in our social natures that furnishes a solution of the phenomenon, that men hate those whom they injure, and regard more favorably those whom they benefit. The fact here stated is generally understood. Men hate those they have injured, from no other cause, than that they have injured them. Now, as hatred contains no element of happiness, but is the element of misery itself, it follows that by injuring others we promote our own misery. On the other hand we know, that just in proportion as we have benefited others, we feel an interest in their continued welfare. We meet a stranger whom we never saw before, he is in distress, and we relieve him, and in proportion to the amount of sacrifice it costs us to relieve him, does it make a deep impression upon our mind. Years pass on, and we meet again, and we rejoice to see the man we relieved as an old friend, while we have no more interest in him than in any other person, save that which grows out of the fact that we once did him good. By that simple act then, we created an interest in our own mind for the good of another, and actually waked up to life the elements of friendship that were sleeping in our social nature. Thus, while we benefit others we promote our own happiness; there is a richness of pleasure in doing good which is not found elsewhere.

The subject opens to our view gushing fountains of happiness all around us, inviting us to drink, so that none need thirst and famish. There are opportunities enough for doing good in this world of misery, to make any happy who will do it. Where there is human misery to be relieved, there is a true fountain of happiness, full and ready to pour its blissful waters into the soul of him who will relieve such misery. All may make themselves happy, for all may do some good.

The person who lives for himself is a miserable being. He seals his own heart against every generous sympathy, and every sentiment that can promote his happiness. Fountains of joy press along his pathway, ready to gush their waters upon him, if he would open them by an act of benevolence to others; but he withholds his hand, and he is dry and barren in his own selfishness, and in his selfishness he will be withered and blighted forever.

Smithfield, Jefferson Co., O. 1855.

## ABOUT EXPULSIONS.

LA PORTE, Aug. 15th, 1855.

BROTHER MOORE :—I visited — Lodge not long since, and there was a difficulty existing with regard to a notice that had been given to a sister Lodge, notifying them that a Brother had been expelled from *all* the rights, privileges and benefits of Masonry for ever ; has the blue Lodge such power ?

Is not a Lodge required to give the cause for which a Brother may be expelled ? Yours, truly, G. W. R.

We doubt whether a Lodge can expel *forever*,—that is, so expel that he never can be restored. We incline to think a man may repent of misdeeds, and should *then* be forgiven.

In publishing an expulsion, it is not necessary to state the cause. It should be presumed that the Lodge had good and sufficient cause. The *fact* of expulsion is sufficient to publish. [ED. REVIEW.

## NOTICE OF REJECTION.

IOWA, Oct. 1855.

BROTHER MOORE :—The Brethren here wish your opinion in respect to notifying all the Lodges, where a candidate has been rejected.

It is a law here in this state, that where a candidate for Masonry is rejected, the Lodge so rejecting shall notify all the Subordinate Lodges in this State of his rejection. I never knew it done in Ohio, and I am fearful it has a bad effect here, for where Lodges are scarce of funds, there is great danger of unworthy material getting into the building, rather than losing the money to notify all the Subordinate Lodges ; and more than that, I see no advantage derived from it ; the only argument I have ever heard in its favor, is, that if a man is rejected, he might go where he is not known and his petition be received ; but I think that a Lodge has no right to receive the petition of a total stranger, and if they did they could easily write to the Lodge from whence he came and ascertain what his character was.

Also, after a candidate has been balloted for, and the result be in his favor, if the W. Master should find out something unfavorable in his character, before he was initiated, so that he was satisfied that the candidate would not make a worthy Mason, has he (the W. M.) in opposition to the whole Lodge, the power to reject the candidate.

Answer through the Review and oblige yours, W. H. S.



To the first query in the above, we reply,—the Grand Lodge of Iowa, requires the notice to be given, and the Subordinates must conform to the law. As to the propriety of such a law, of that the Grand Lodge alone has the right to judge. Grand Lodges differ in their rules on this subject; some requiring all the Lodges in the State to be notified, others only the Lodges in the same town (where there are more than one,) or neighborhood.

As to the last question—where something unfavorable to the character of the candidate has been discovered previous to his initiation, and after the ballot, it is not only the Master's *privilege* to arrest proceedings, but his *duty*, and the duty of any and every member of the Lodge. They would be recreant to their trust if they admitted him, if the objection was good cause for his rejection. [ED. REVIEW.]

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#### GRANTING DIPLOMAS.

MISSOURI, 1855.

BRO. MOORE:—

Is it in accordance with the usage, or is it advisable for Lodges to grant Diplomas to members, apart and distinct from ordinary receipts for dues, and recommendations when a member desires to travel or join another Lodge?

A number of brethren interested would like to have your views on the above question. You may have given them before but we have not seen them. The very common practice of booksellers and others offering Diplomas for sale, elegantly gotten up, has produced the impression on the minds of some that they are necessary, and that Lodges should grant them to all members in good standing. One evil growing out of this practice I will name. A member who obtained such a voucher of good standing, may subsequently become unworthy—may fail to pay his dues, or may be guilty of other misconduct; but thus armed with a document of prior date, he may readily impose himself on the unwary.

Fraternally,

\* \*.

A diploma is a mere certificate, officially issued by the Lodge that A. B. has regularly received the several degrees, and is, at the date of the certificate, a worthy member of the Lodge. It would seem to us that every member in good standing is entitled to such an evidence of his standing. He needs it if he removes his residence, and he should have one to leave with his family in case of death. It ought not to be

withheld for fear the brother may some day sin. Such a contingency may happen as well in cases of a demit as a diploma; and besides, such a rule would prevent us from initiating any more—for fear they may afterwards prove unworthy. These are our “views,” they may be mistaken ones, but we think they agree with the spirit of Masonry.

[ED. REVIEW.]

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### CALIFORNIA.

Our brethren in California have been making a determined effort to establish a uniformity of work in that jurisdiction, and with good prospect of success. We subjoin an abstract from the Grand Master's address, at the last session, in reference to this subject. It will be seen that our old Ohio friend, Bro. Isaac Davis, is engaged in the work, and we know of few more competent than he.

[ED. REVIEW.]

Among the first, and perhaps the most important of my official acts was the assembling of the committee on uniformity of work, appointed by my predecessor, under a resolution of the Grand Lodge, at its last Annual Communication. A majority of them having assembled at Sacramento on the 4th of July last, pursuant to previous notice, the Masonic Hall in that City was kindly furnished for their accommodation, and they organized and proceeded to business. After much discussion, and free interchange of opinion, it was agreed to adopt the work as exemplified by our worthy Past Grand Lecturer, the Right Worshipful Brother Isaac Davis, with such alterations and emendations as should be approved by a majority of the members present. And in due course of time, at the end of a somewhat laborious session, the desired object was accomplished, and a system agreed upon, which is probable as free from error as any which could have been devised under all the circumstances. The mode of work adopted will doubtless be presented in due time for your consideration, and allow me to express the hope that its relative merits will be discussed in a becoming spirit of kindness and consideration, and that its imperfections, whatever they may be, will be quietly remedied, without rashly condemning the whole on account of real or supposed defects in some of its parts.

The Committee having selected the Ritual exhibited by Bro. Davis, as a basis for the system which has been adopted, I appointed him as the best qualified and most appropriate person to teach it, and issued a circular appropriate to the occasion, a copy of which is herewith transmitted. It affords me pleasure to be able to state to the Grand Lodge, that in accordance with the recommendations contained therein, a goodly number of worthy and intelligent brethren have promptly come forward, and qualified themselves to dispense light and instruction to their respective Lodges and neighborhoods, after the manner of its requirements. And when we add to this number the members of the

Committee themselves, who are presumed to have been zealous in their advocacy of a system which they had themselves revised and adopted, may I not congratulate this Grand Lodge, and the Fraternity at large, on its supposed wide dissemination, and the cheering prospect ahead of the final consummation of our wishes in that behalf. It is neither necessary nor proper to give my individual approval of the work of the Committee as a reason for my having made every legitimate effort for its dissemination among the Lodges. My simple duty as an individual Mason, and my weightier ones as the Representative of the Craft, during the interim of the Grand Lodge, make it incumbent on me to use every proper and possible exertion on all occasions, to comply with its known will, as expressed by itself, or through its lawfully authorized Committees; and this I have endeavored to do without regard to any special preference of my own.

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#### THE WORD DEMIT.

RICHMOND, VA., Oct. 11, 1855.

DEAR BRO. C. MOORE:—Please send me the September No. of the Review, it did not come to hand, and I wish to bind the volume. Also please send me your bill.

While writing, I will call your attention to the word "Demit," which seems to be very familiarly used of late as synonymous with "withdrawal;" and because the Constitution of Masonry says, when speaking of succession in office, that if the Master demits, the Senior Warden shall succeed, therefore, a member, may withdraw. If ever there was a *non sequitur*, this is that one. In the first instance, the Constitution no where recognizes the right of withdrawal; but on the contrary, expressly prohibits it, when it says, "no set or number shall withdraw," &c. A withdrawal from a Lodge, except for the purposes indicated in the above section, constitutes voluntary non-affiliation, and operates a self-imposed excommunication from all the rights and benefits of Masonry; and from a very erroneous interpretation of the word Demit, and its application to withdrawal, some have come at last to the conclusion of investing Lodges with the right to vote or withhold a Demit when asked for. Now the word "Demit," as used in the Constitution means "to die," (see Webster), and God forbid a Lodge should ever have the right to vote the death of a Brother.

The word "Demit" has this classic meaning; as, Brother C. Moore is the Master of Nova Cesarea Lodge—Bro. Moore dies. The Wor. Master of Nova Cesarea Lodge Demits, and by death transfers the robes of office to his Constitutional successor; because the office never dies, though the occupant may.

If Young America must be gratified at the expense of our time

honored Institution, and the usages of modern Orders are to be engrafted on our glorious old Ritual, let him ask and obtain from his Lodge "a Demit," or better, "Dimissory," which will send him from one Lodge or jurisdiction to adjoin another.

We are greatly to blame in not having held to the doctrine, and taught all initiates that they had no *right* of withdrawal; that once a member always a member, is the language of the Constitution; and that a Lodge has no more *right* to grant a withdrawal, except for the purposes specified, than a Brother has the right to ask for it. For want of this information, the class of non-affiliating gentry has become so numerous as to create in the words of M. W. Bro. Bierce an outside influence, which is brought to bear upon our legislation on the subject, in a most pernicious degree.

Let us then set about the reform at once. Think over this subject—con it well—and if you think with me, take up the subject in your excellent paper, and give to the Craft your views.

Very Fraternaly, Yours,

JOHN DOVE.

#### PASS HIM AROUND.

GRAND SECRETARY'S OFFICE, }  
New York, Oct. 11th, 1855. }

TO C. MOORE, ESQ.,—EDITOR OF MASONIC REVIEW,—

DEAR SIR AND BRO.—A person calling himself Silas Butterfield, alias S. C. Butterfield, alias Charles Butterfield, and claiming to hail from "Doric Lodge, No. 280," in this city, has been traveling through the Western part of this State during the last year and a half, and obtaining money from Lodges and Brethren in the way of a loan, representing that he is a traveling agent of some Mercantile house in New York, and has got out of funds. He usually *borrow*s from twenty to thirty dollars, promising to return it as soon as he arrives in New York. This, it is needless to say, he never fulfils. No such person is a member of the said Doric Lodge, No. 280; nor is he at all known in this city, at least to the Fraternity here.

I have heard within a day or two, that he has made his appearance in Ohio. I would respectfully recommend that you give notice in your widely circulated Magazine, and caution the Lodges and Brethren in your State, and other parts of the Great West against him.

This person is "slight made, about five feet five inches high, with a slow plausible address."

Truly and Fraternaly Yours,

JAMES M. AUSTIN.

Grand Secretary Grand Lodge of New York.

## THE CRAFT IN CANADA.

A movement is on foot in the neighboring dependencies of Great Britain, to organize an independent Grand Lodge—a Grand Lodge for Canada. More than a year ago we urged the propriety and importance of such a movement, and we now see that the Brethren in Canada are becoming strongly in favor of it.

We subjoin below the report of a committee on that subject, appointed by the Lodge of Strict Observance, in Hamilton, to consider and make report thereon. It will be seen that the committee's report is decidedly in favor of it, and the Lodge unanimously concurred. We give the report to show in what light the question is viewed by intelligent Brethren there. We think the Grand Lodges of the United States would hail with pleasure a united and independent Grand Lodge in Canada.

[Ed. REVIEW.]

Your Committee consider it necessary to bring under your notice, in this report, as briefly as their importance will admit, such of the inconveniences encumbering the system of Freemasonry in Canada, as have been presented most prominently to their consideration.

The first and most important is, the diversity of interests and the want of harmony in action and in working, resulting from the growth in the Province, of Lodges hailing from the Grand Lodges of different countries, thus perpetuating local and national feelings and prejudices, and conflicting interests, and consequent estrangement of affection, amongst the brethren of an Order that knows no country and is confined to no race.

The second is, the manifest injustice of Lodges in this Province being required, out of their limited means, to contribute to the accumulated funds of the Grand Lodges of England, in addition to having to support a Provincial Grand Lodge—and especially as the great proportion of claims for Masonic assistance, that are daily and hourly occurring in this province, are made by brethren emigrating from the Mother Country, whilst instances of Masons leaving this for England, in a position to require such relief are rare if they ever occur at all. The Grand Lodge of England thus double tax the Fraternity here by transferring to your shores numberless claimants for Masonic benevolence, at the same time that they are receiving from you a portion of your means of affording that assistance.

The third is, the inconvenience arising from the lengthened periods that must elapse, in consequence of the distance between you and the Grand Lodge of England, before you can receive replies to your communications, sanction to your proceedings, warrants, certificates of membership, &c., even in cases of emergency, and instances have often occurred of Brethren being deprived of the privileges of the Craft, by leaving for foreign countries before the arrival of their certificates—for which, it must be borne in mind, they had paid previously to their initiation. This disadvantage is unavoidable even were the correspondence and remittances of your Lodge promptly acknowledged and com-

plied with, but which unhappily, is far from being the case; important communications having frequently remained without reply, for months and in some cases for years, greatly to the inconvenience of the Fraternity here, and notwithstanding that complaints of such neglect have been repeatedly represented to the Grand Lodge of England through the regular channel of communication, and also by resolutions of the Provincial Grand Lodge through the Grand Registrar of England, they have as yet received no attention nor redress—a neglect highly discourteous towards the Masons of Canada, and so seriously injurious to the general interests of the Craft.

The last, but in the estimation of your Committee, by no means the least of the alleged grievances, is the appointment of your Provincial Grand Master by the Grand Master of England, which virtually leaves the appointment in the hands of the Masons of England—who, at a distance of near 4000 miles, may reasonably be expected to be practically ignorant of the social position and requirements of the Craft in Canada—and inasmuch as the Provincial Grand Officers are nominated by the Provincial Grand Master, the efficiency or inefficiency of the administration of your affairs depends entirely upon the eligible or ineligible selection of a Provincial Grand Master made for you by the Grand Master of England—and this selection is made without reference to the opinions of the Fraternity in Canada, as to the Masonic attainments, zeal or interest in the Craft, and general qualifications of the nominee, although they would naturally be the best informed on the subject, and most deeply interested in the result.

The Provincial Grand Lodge, thus constituted, is placed in the equivocal position of being irresponsible to, and independent of the Craft in Canada, whilst experience has shown them to be unable to secure from the Grand Lodge of England the attention and respect due to their position as a Provincial Grand Lodge.

The removal of these and other minor grievances, the complaints of which appear to be well founded, is the object for which the Convention is called, and your Committee, now considering whether the establishment of a Grand Lodge of Canada be the means best calculated to attain the desired result, arrive at the conclusion, that, were the Fraternity of this Province united under one Canadian Grand Lodge, the interests of the various Lodges would be identified, their working assimilated, and harmony be established throughout the Craft. The convenience of communication with the Grand Lodge would facilitate the business of the Lodges generally, the amount of dues that would be economised would materially increase your resources for benevolence, and you, with annually elective officers, alive to your interests and responsible to yourselves, would secure efficiency and due attention to the claims of the Fraternity, and be enabled to reward the services of zealous and attentive brethren by promotion to posts of honor and distinction.

Masonry thus freed from all inconveniences complained of, would attain a position of prosperity and influence far beyond its present capabilities.

Your Committee, feeling assured that, amongst the numerous and

intelligent body of Freemasons in the Province, the requisite talent and devotion to the interests of the Craft may at all times be found to conduct an efficient administration of your affairs, are convinced that the proper time has arrived for the Fraternity to assume a position of Self-Government. They, therefore, strongly recommend your Lodge to lend its aid in the furtherance of an object of such vital importance to the true interests of Freemasonry, and your Committee entertain no doubt but that the various Grand Lodges of the World, naturally imbued with genuine Masonic feeling, will hail with satisfaction the zeal that animates the Fraternity here in the establishment of "A Grand Lodge of Canada," and will cheerfully extend to it the hand of recognition and fraternal affection.

|           |                                  |              |
|-----------|----------------------------------|--------------|
|           | W. C. STEPHENS, P. M., Chairman, | } Committee. |
| (Signed,) | RICHARD BULL, P. M.              |              |
|           | THOMAS LEE,                      |              |
|           | JOHN OSBORNE,                    |              |

Hamilton, Sept., 1855.

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#### OUR FAMILY CIRCLE.

**KANSAS TERRITORY.**—A letter to us from Leavenworth, in Kansas, says:—"Masonry has found its way here. We have three chartered Lodges within the Territory, and expect to organize a Grand Lodge some time this fall."

We rejoice to hear that Masonry, a strong element of peace and brotherly love, has taken root upon the soil of Kansas. We hope it will have a good influence, and help to allay the strife and discord which have hitherto been so rife there. We know that just in proportion as the inhabitants catch the spirit of Masonry, will hatred, quarrels, fighting and bloodshed cease.

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**PROFANITY.**—A Brother in Arkansas writes:—"Please continue your strictures on profane swearing: I think they are doing some good in this locality."

Glad to hear it. We hope the improvement will continue until the miserable practice is entirely abolished. It is unmanly, disreputable, unmasonic. Why, we believe, *heathens never swear*, and surely civilized and refined society should be ashamed of it.

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**HALLETTSVILLE, TEXAS.**—In this little town there is located Murchison Lodge and Joshua Chapter, both constantly engaged in mystic labors and disseminating the sublime principles of our glorious Order.

The venerable brother who presides over the Chapter is Isaac J. Foster, now almost seventy-three years old. He was born in Charlotte

county, Virginia, on the 8th of August, 1782. He was initiated in Union Lodge, No. 44, South Carolina, in 1821, and in 1824 received the Chapter degrees in Greenville Chapter, same State. He soon after received, from Companion John Barker, a number of the degrees pertaining to the Scotch Rite. In 1848 Bro. Foster removed to Lavacca county, Texas, and was one of the petitioners for Murchison Lodge, in Hallettsville, and the first W. M. under its charter, and was succeeded in the office by his son, A. H. Foster. During the present year he united with others to organize Joshua Chapter, and is its first H. P. under the charter. Comp. Foster resides four miles from town, and yet is prompt and faithful in his attendance, and in the discharge of all his masonic duties.

We take pleasure in thus recording such instances of unfaltering attachment to the Order, and refer to this venerable brother of more than "three score years and ten," who still clings to the love of his earlier years. Long may he be spared to incite his younger brethren to diligence by his own excellent example.

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**MILLERSVILLE LODGE, No. 126, INDIANA.**—This is comparatively a young Lodge, but is in a highly prosperous condition. It is quietly pursuing its labors, and adding such members only as will be an ornament to the Order, and useful as Masons. The present officers are:—

Wm. F. Millard, jr., W. M.; John Negley, S. W.; C. Vaulaningham, J. W.; and Samuel C. Cory, Secretary. Its stated meetings are held on the Saturday evening on or preceding each full moon.

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**PRACTICAL MASONRY.**—Some two years ago a friend of ours (a Mason) removed to Illinois and purchased a farm, unimproved. His crops failed, as did his neighbors, and having invested all his money in the farm, he found himself for the time being in a most embarrassed situation. We had heard of this at the time, but for months past had not heard of the result.

On our late visit to the Grand Lodge of Illinois, we met Dr. —, the delegate from the Lodge near the residence of our former friend. We took occasion, while in conversation, to enquire after our Buckeye emigrant, when the Doctor remarked in substance as follows:—

"He is well now, and getting along finely; but some months ago he was really in an unpleasant dilemma. I live some fifteen miles from him, but accidentally heard that he was sick, and, his crops having failed the last year, was in a distressed condition. I concluded to go



and see him at once. I found him sick in bed, and some of his family sick; but what was worse, he was destitute of provisions for his family, and his means were exhausted. He was in great distress of mind, without means to provide for his family, and unable from sickness to make the least exertion. I felt deeply for the Brother, for he is an excellent man. I at once prescribed for the sickness, and endeavored to cheer up his spirits by assuring him of friends and help. Before I left him," (here the Doctor leaned towards me and lowered his voice to almost a whisper, as though he feared some one else would hear him), "I gave him twenty-five dollars to purchase things absolutely needed in his family, and on my way home I bought a load of corn and sent him. He soon got well, and is now in good spirits and getting along finely."

By the time the Doctor was through with his statement, a big tear stood in his eye, and an answering one of sympathy in our own. We felt to thank God for an Order whose *quiet, unostentatious, practical* workings exhibited such features as this. It was a luxury for us to hear the recital; it was a double luxury for the chief actor in the good deed; and to the recipient it was as though God, in whom he had "put his trust," had interposed in his behalf.

Such is Masonry in its *practical* operations. Like the dew of heaven, its brotherly kindness falls silently but effectively, and its deeds of goodness are recorded on the tablets of memory. Admiring angels, though all unseen, look on these acts with approbation, and God will reward them "in that day."

We were fortunate, while in Illinois, in hearing by mere accident of several instances of similar import, and which, for examples to others, should be placed on record; but we dare not do it now; perhaps we may get a rap for even telling this little "tale out of school," but we are willing to endure it for the pleasure its revelation affords us.

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ANOTHER OF THE FATHERS FALLEN.—We regret to have to announce the death of Hon. Thomas Douglas, the venerable P. G. Master of the Grand Lodge of Florida. Bro. Douglas has long been one of the most influential members of the Order in that State, and his death will be severely felt, not only by the Craft of which he was such an honored and valued member, but by the whole State, of which he was one of the brightest ornaments. We copy the following notice of his death from the correspondence of an Eastern paper.—[ED. REVIEW

JACKSONVILLE, Fla., Sept. 13, 1855.

DEATH OF JUDGE DOUGLAS.—Hon. THOS. Douglas, one of the Justices of the Supreme Court of the State of Florida, expired on the night of

the 10th inst., at his residence in this place, at the age of sixty-five years. Judge Douglas has long been intimately associated with the people of this State—having filled many positions of honor and trust. Whilst Florida was a Territory, he frequently represented the East in the Legislative Council, with marked ability and distinction. He also filled the office of Prosecuting Attorney for a number of years. Upon the admission of Florida as a State, he was elected by the Legislature as Circuit Judge for the Eastern Circuit, which office he filled with honor and ability until the fall of 1852, when he retired to private life. Here he was not long allowed to remain. At the first election by the people of Justices of the Supreme Court, Judge Douglas was chosen, without regard to politics, by a much larger vote than was given to his associates; and during the two years that he has served upon the Supreme Bench, he has generally been conceded to have displayed great legal ability.

Judge Douglas was a zealous and devoted member of the Masonic fraternity—having been Worshipful Master of the Lodge at this place, Grand Master of the Grand Lodge of the State, and Grand High Priest of the Grand Chapter. By no body of men will his loss be so severely felt as by this fraternity. His remains were this morning interred with the honors of the Order.

ST. JOHNS.

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ILLINOIS.—Officers of the Grand Lodge for the present year:—W. B. Herrick, Chicago, M. W. G. M.; J. H. Hibberd, Alton, D. G. M.; J. R. Gorin, Decatur, S. G. W.; W. A. Dickey, Springfield, J. G. W.; H. G. Reynolds, Knoxville, G. S.; W. McMurtrie, G. Treasurer.

Officers of the Grand Chapter:—Ira A. W. Buck, of Aurora, G. H. P.; E. M. M. Clark, Rushville, D. G. H. P.; T. J. Pickett, Peoria, G. K.; L. T. Trowbridge, G. S. The others we did not get. It is a little singular that the Grand Master and Grand High Priest are both Physicians. We noticed that a large number of the delegates at the Grand Lodge were also of that profession,—a profession whose members are noted for their benevolence of heart, and their readiness to engage in every good work.

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GRAND ENCAMPMENT OF TEXAS.—We are not sure that we noticed as we ought, the organization of a Grand Encampment in Texas, in January last. There were three subordinate Encampments in that State, who sent delegates to a convention at San Antonio, to form a Grand Encampment. The proper authority was received from the General Grand Master, and a State Grand Encampment duly organized, and officers elected.

On the 24th of June, last, the annual meeting was held, at which the following officers were elected:—Sir Knight A. S. Ruthven, G. M.; Wm. M. Taylor, D. G. M.; E. W. Taylor, G. G.; Jas. Sorley, C. G.; A. M. Gentry, P.; James M. Hall Treasurer.; A. W. Neil, Recorder.

**THE CRAFT IN CANADA.**—The question and propriety of organizing an independent Grand Lodge in Canada, is being warmly agitated among the brethren of that Province. We hope the question will be settled without creating a discord which would operate to the injury of the Craft. We request our friends in Hamilton to keep us advised of the proceedings, and probably in our next No. we may be able to furnish intelligence of some decided action. We thank our brethren in that Province for favors heretofore received.

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#### EDITOR'S DEPARTMENT.

**THE GRAVE OF JOHN BARNEY.**—While spending a day at Peoria, Illinois, recently, a friend volunteered to show us the grave of the venerable John Barney, who, in other years, was the Grand Lecturer of the Grand Lodge of Ohio. We walked out to the suburbs of the city, where is a grave-yard *owned by the Craft*, and we found the grave of our former friend. The Grand Lodge of Illinois has erected over it a neat monumental stone, consisting of an upright slab of white marble, firmly morticed at bottom into a substantial pedestal. On the front of the slab is a circular shield with the following inscription:—"John Barney, P. G. L., Died June 22d, 1847, aged about 70 years." Above this inscription is a death's head and cross bones, a triangle enclosing a mitre, and a Past Master's Jewel. On a pannel near the bottom of the slab is the following: "Erected by the Masonic Grand Lodge of Illinois." On the top of the slab is a cap of white marble, and on it is chiselled an open Book, on which rest a square and compasses, and beside it a Mallet. The whole Monument is singularly chaste and appropriate, and does equal honor to the memory of the good old man whose ashes rest beneath, and the Grand Lodge which caused it to be placed there.

Nearly twenty years ago Bro. Barney was the Grand Lecturer of the Grand Lodge of Ohio, and we received from him our first lessons in Masonry. He afterwards removed to Michigan and finally to Illinois, where he died. He was a kind hearted, good man, and devoted all his time and attention to the rituals of the Order. He had been, we believe, from early life engaged in this business. In the "work" he differed slightly from some other eminent instructors, but upon the whole he was "sound in the faith." He "fell at his post" while engaged in the work he loved so well. He sleeps in peace in the beautiful cemetery at Peoria, and his memory will long be cherished by thousands of the Craft all over the great West.

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**ELECTING OFFICERS.**—All elections of officers in Masonic bodies must be by ballot; such is the provision of the constitutions of the different Grand Lodges. We noticed recently, however, in a Grand Lodge that we attended, an effort to avoid the process of balloting, and it was done on this wise. A motion was made, and carried, that the Grand Master (or some other brother,) cast a ballot as the vote of the Lodge. He accordingly threw in one ticket, when it was

taken out, the name announced, and the individual gravely proclaimed as *elected* to the office named.

We had always supposed that we had undertaken to conform to and abide by the Constitution of the Grand Lodge, and that Constitution requires its officers to be elected by ballot—not by the ballot of a single member, but of all the members present. “But did we not unanimously authorize a brother to cast our votes for us?” Yes, and thereby evaded your duty and violated the provisions of the Constitution. If it had intended the officers should be elected in that way it would have said so; but it says entirely different.

Again, if one officer can be so elected, *all* may be; and why not do the whole matter up at once, and let the brother appoint *all* the officers of the Grand Lodge? You are setting a bad example, brethren, to your subordinates. If they see *you* violate the law with impunity, or set aside its plain provisions at will, *they* will follow your example, and where will the end be?” We have seen this done once before in another Grand Lodge.

TEMPERANCE HOUSE, Dayton, Ohio. We are requested to say that Bro. J. L. Howard has opened this Hotel, and that special efforts will be made to make it a quiet, peaceable, pleasant house to stop at. The table will be well supplied with the best which the market affords, and the rates will be lower than any other respectable Hotel in Dayton. Give Bro. Howard a call.

POSTAGE ON REVIEW.—We have heard many complaints of late of Post Masters charging too much postage on the Review. The legal postage on the Review is *one cent on each No., payable quarterly in advance*. Some Post Masters charge one cent, some two, and some as high as three. We have made enquiry of our Post Master in this city, and learn that *one cent per No.*, as above, is the amount they are authorized by law to charge.

AN IMPOSTOR.—A man representing himself as Dr. Jules Ribot de Mont Ceil, a Past Grand Master of Belisaire Grand Lodge of Algiers, in Africa, made his advent into this city some time since. He was vastly genteel, in dress and manners; had been a surgeon in the French army in Africa—“and all that.” He was liberally provided with letters from eminent Masons in the East and South-east, and used these letters for *begging purposes*. He was not satisfied, either, with small donations, but insisted upon such sums as corresponded with his high character and elevated standing. In some cases he *declined* small sums, and *received greater*—for when did a foreign pretender fail to gull the American public.

We are informed that he received considerable sums in this city and elsewhere, and induced one or more kind hearted but credulous brethren to become surety for him for larger sums,—which they will have to pay. Having secured all he could here, he left suddenly, and it is supposed he has gone south—probably to New Orleans. We are requested to caution our brethren abroad to be on the look-out for him, and give him *such a reception as he merits*.

**SAFES.**—We invite the attention of our friends to the card of Bros. Hall, Dodds & Co., on the last page of our cover. Their safes are said to be a superior article, and perfectly reliable in case of fire or burglars. If you wish to buy, call and examine them.

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**OHIO.**—The annual session of the Grand Lodge, Chapter, i. e. of Ohio, met at Mansfield late in the last month. We shall notice its proceedings in the next No.

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**PHILADELPHIA.**—At the present writing we have no report from the great Dedication on the 26th September. The Keystone failed to reach us; will Bro. Hyneman send us a copy?

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**LIBRARIES.**—There is an increasing disposition on the part of Lodges to procure Libraries for the use of the members. This is praise-worthy. Let the books be well selected, and of established character. Standard works on history, biography, agriculture, arts, &c., should be included. Light and frothy productions should be carefully avoided. Make the Library a fountain of knowledge—of truth, from which the brethren may draw supplies, and enrich their minds with that which will not perish. Read—think—study. The mind is to survive the grave; fit it for its immortal voyage, and adorn it for a higher and better existence.

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**A MEMENTO.**—On our return from the Grand Lodge of Illinois, we travelled from Springfield to Decatur in company with our excellent and tried friend, Bro. Richards, of Clinton. As we were about leaving the cars at Decatur, Bro. Richards handed us a most beautiful ebony cane, with a magnificent silver top, and requested us to accept it and “remember the giver.” We *shall* remember him, to the latest hour of life, for his *many* acts of kindness towards us; and we pray that he may enjoy every blessing that humanity may share in this life, and a better inheritance hereafter. We hope he may find many friends as he travels along life’s journey, and that each one may be as *true*, as *disinterested*, and as *faithful* as he in his friendship has been to the writer.

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**BACK NOS.**—In reply to enquiries made of us, we will inform our friends that we have plenty of back Nos. of the *present* year with which to supply new subscribers. You need not fear, therefore, to send in new names, as our supply will not be exhausted for some months to come.

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**AGAINST THE RULE.**—We repeat for the 40th time, that our rules forbid us to publish Resolutions of Lodges relative to the death of their members. If we do this for one Lodge, we must publish all that come, and our 64 pages would not hold them. We will publish a brief obituary when furnished. Will our friends remember this?

**THE OLD PRACTICE.**—In looking over the early Records of Scioto Lodge, recently, we observed that the first application for initiation was presented on the 4th of January, 1806, and the following entry ensues: "A committee was appointed to enquire into the moral character of the petitioner."

The question of *morality*, it seems, was the first question at that day. A man of immoral habits stood no chance as a candidate for the honors of Masonry, when the stern old men of other years sat as judges. The landmarks of the Order were then supreme law, and continually before the mind of the members. "Moral character," aye, if he had not that essential quality he did not come in, whatever else he might have. Men who were half infidel who scouted the Bible, or *as much of it as they thought proper*, and laughed at the sanctions of Jehovah's law, were not made Masons in those days. Some of our friends are very much afraid of progressing, but have no fear of retrograding. We wish we had the means of comparing the Masonry of the present day—the *practical Masonry*—with that which obtained up to say 1815.

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**IOWA PROCEEDINGS.**—Just as we are going to press with this No., we received part of the proof sheets of the proceedings of this Grand Lodge. We are obliged for the kind and fraternal attentions of Bro. Parvin.

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**A REQUEST.**—If the man who sent us a letter recently, signed "R. E.," will send us his name, we will promise him a reply. We will hold his letter in reserve until we hear from him.

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**HOTELS AND TRAVELLERS.**—We have travelled a good deal and know how to appreciate a good Hotel, and an obliging and attentive landlord. We therefore give others the benefit of our experience.

The *Renington House*, at Peoria, Illinois, kept by Bro. J. S. Freeman, is one of the very best Hotels we have ever tried, East or West, and Bro. Freeman is the model landlord of the Prairie State. Let a tired, hungry, way-worn traveller try him, as we did, and he will thank us for the information.

The *National Hotel*, at Joliet, Illinois, is another first rate Hotel, kept by Bro. Adams—a first rate landlord. Our travelling brethren will find the *Review* in the reading-rooms of both the above Hotels.

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"MARY'S" article came a little too late for the present No. It will appear next month; in the mean time,—*thanks*.

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**SHOULD THE TYLER VOTE?**—Bro. Morris, of the Freemason, thinks that the ballot should not be passed to the Tyler. "He is paid to do *out-door* duty, and ought to be satisfied with his wages, without disturbing the quiet of the Lodge and endangering its peace by insisting on voting."

If this is not strange doctrine to masonic ears we hardly know what would be. We trust Bro. M. will be careful to examine what he writes on legal questions; for "how great a fire a little matter kindleth."

DESCRIPTIVE.—We had intended for the present No., an article descriptive of Quebec and its surroundings, but it has been crowded over to the next No. It will embrace an accurate and beautifully engraved view of the Falls of Montmorenci; and a distant view of the city and fortress.

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#### LITERARY NOTICES.

GRAHAM'S MAGAZINE is on our table again, beautiful and attractive as ever. It has long been regarded as a general favorite.

SARGENT'S STANDARD SERIES OF READERS.—Nos. 1, 2, 3 and 4 of this excellent series of school books, are before us. They have met with general approval, and are used in the public schools of this city. Published by Phillips, Sampson & Co., Boston. For sale by Applegate & Co., Cincinnati.

UNIVERSAL MASONIC LIBRARY.—Our readers generally are aware that Bro. Morris, of the Freemason, is engaged in re-publishing, in uniform volumes, all the standard Masonic works which have appeared in England, and a portion of those of American origin. It is designed as a *Masonic Library*, and will comprize thirty volumes of over 400 pages each, all well bound in leather, of uniform style, size and appearance. It will include all of Dr. Oliver's works, together with the earlier writers on Masonry. The price for the 30 volumes will be \$50. It is hardly worth our while to recommend this enterprise to the patronage of Lodges and private individuals. Every Lodge, and every brother who can afford it, should have a copy.

Several of the volumes are already out, and the rest are being issued with dispatch. We acknowledge the receipt of the first five volumes, and regard them as a very valuable acquisition to our library. Accept our thanks, Bro. Morris. The dedication of one of the volumes to our humble self, we duly acknowledge: it is an honor we did not expect, or merit.

THE NATIONAL MAGAZINE, for October, came to us loaded with good things. We regard this as the very best family Magazine with which we are acquainted, and no one should be without it. Price only \$2 a year. Published by Carlton & Phillips, New York.

A VOICE TO AMERICA; or, *the Model Republic, its glory or its fall*.—A work bearing this title is before us. It consists of a review of the causes of the decline and failure of the Republics of South America, Mexico, and of the old world; applied to the present crisis in the United States. Americans cannot be too watchful of the approach of danger from without, or the progress of pernicious principles among us. Our union and our freedom should be guarded with sleepless vigilance; and the book before us will certainly tend to keep that vigilance awake. Everybody should read it, and all may profit by it. Published by Edward Walker, 114 Fulton-street, New York. For sale by Evans & Scriver, 19 East Fourth-street, Cincinnati.

**PHILOSOPHY OF SECTARIANISM;** *or, a classified view of the Christian Sects in the United States; with notices of their progress and tendencies.* By Rev. Alex. Blaikie, Pastor of the First Presbyterian Church, Boston.

This book is evidently the product of a liberal and comprehensive mind, of a man who regards truth more than sectarianism, and who desires the spread of a Bible religion more than the extension of names and parties. Such a book ought to be perused by every man, and would be productive of infinite good. Bigotry, sectarianism and exclusiveness would have to yield before its facts and arguments.

Published by Phillips, Sampson & Co., Boston. For sale by Applegate & Co., Cincinnati.

**THE ASHLAR.**—This is a neat monthly of 46 pages, published at Detroit, and edited by Bro. Allyn Weston. Price \$2 a year in advance. It is neatly got up, and seems to be well filled with matters interesting to the Craft. We bid our brother a cordial welcome to the circle of Masonic Editors. We fear, however, the rage for new Masonic periodicals will prove ruinous to some of their projectors. We wish our strange Brother better luck than several of his predecessors have realized.

**THE RAG-PICKER,** a handsome volume of over four hundred pages, is before us. It is fashioned after the model of the Lamplighter, which was so popular a year ago. We have been able to read but a part of it, for want of time. The story is well told, and awakens in the reader's mind a deep interest. Vice and virtue are pictured in their true characters, and the reader will have a deeper detestation of the one and a greater love for the other after he has perused the book. We could have wished, however, that *one* of this class of books could have been written without dragging in a stale and worn-out theme, which has long been exhausted; and which we cannot but think is productive of more harm than good. Uncle Tom's Cabin has been aptly described as "the most magnificent lie of the nineteenth century," and one such in a century, we think, is enough.

The "Rag-Picker," however, we predict, will have a rapid and extensive sale. Published by Mason Brothers, 23 Park Row, New York. For sale by Applegate & Co., Main-street, Cincinnati.

#### MARRIED.

**MARRIED,**—On the 13th inst., by Rev. Wm. T. Adams, Bro. James R. Crane to Miss Leva A. Burton, both of Washington, Tazewell Co., Ills.

#### LOVED AND LOST.

**DIED,**—At Sigourney, Iowa, on the 9th day of September last, Brother D. G. Burgess, Senior Warden of Hogin Lodge No. 32, in the 33d year of his age. The Craft followed the remains of Brother Burgess to the grave, and paid the last Masonic honors to his memory. He was an intelligent, faithful, and zealous Mason, and as such, the Craft who knew him will ever cherish his memory. His death is deeply regretted, not only by the Craft, but by the entire community in which he lives.



**DIED.**—In this city, on Sunday evening, the 14th of October last, Hon. Lewis Broadwell, in the fiftieth year of his age. Bro. Broadwell was a prominent and highly respectable citizen, and a Mason of many years standing. We sincerely sympathize with his afflicted family, in this hour of their bereavement. The loved ones only pass on before; we soon shall follow them. There is a world where death is unknown, and in removing our friends from this to a better land, though it may cause our hearts to bleed, yet "He doeth all things well."

**DIED.**—In this city, on Sunday the 16th of September last, Alexina, wife of Bro. E. T. Carson, Esq., in the 21st year of her age.

We most sincerely sympathize with Bro. Carson, in this afflictive dispensation.

"Heaven gives us friends to bless the present scene;  
Resumes them to prepare us for the next."

**DIED.**—In Keokuk county, Iowa, on the 29th of July last, Bro. John McMillan, aged fifty years, a worthy member of Hogan Lodge, No. 32.

**DIED.**—On the 7th of September last, at Greenville, Ohio, Bro. William Collins, long a worthy member of Greenville Lodge No. 143. His remains were followed to the grave by his brethren of the Lodge, and a large number of citizens. Appropriate resolutions of the Lodge were adopted, but our rules forbid us publishing.

**DIED.**—On the 3d of August, in Drew county Arkansas, Bro. Edward G. Howard, a worthy member of Eureka Lodge No. 40, in that county. He was buried with Masonic honors by his Lodge, the members of which cherished for him a warm and fraternal regard.

**DIED.**—Near Lewisburg, Preble County, Ohio, on the 7th inst. Bro. John Singer, aged 40 years, a member of Libanus Lodge, No. 80, of which he has been Treasurer for a long time, and was held in high esteem among the Brethren.

**DIED.**—At Mt. Vernon, Ohio, on the 29th of September, 1855, Bro. John A. Holland, of Rockford, Ill., a worthy member of the Lodge in that place. He was buried with the honors of the Order; a very large procession joining in the ceremonies.

### EXPULSIONS.

**JOSEPH MOOREHEAD** was, on the 19th of September last, expelled from all the rights and privileges of Masonry, by Buckeye Lodge, No. 150 New Richmond, Ohio.

**W. J. W. HENRY** has been expelled from all the rights and privileges of Masonry, by Delta Lodge, No. 207, McArthur, Ohio.

**CALEB B. THOMAS** was, on the 28th of September last, expelled from all the rights and privileges of Masonry, by New Vienna Lodge, No. 160, New Vienna, Ohio.

**THOMAS B. CHINFWATH** was, on the 2d of October, 1855, expelled from all the rights and privileges of Masonry, by Dayton Lodge, No. 103, Dayton, Indiana.

# The Masonic Review.

VOL. XIV.—CINCINNATI, DEC., 1855.—No. 3.

## A DIRGE.

BY ERNESTINE.

Weary hearts are weeping—careworn and oppress,  
For the distant loved one, gently laid to rest;  
Weeping, sadly weeping, o'er the household chain,  
Heretofore so perfect, broken now in twain.  
And we love, in fancy, still to linger there,  
Leaning, sadly leaning, o'er the vacant chair;  
List'ning for the dear voice that is silent now;  
Watching for the sunlight of a glad young brow;  
Resting 'neath the shadow, death's dark Angel flings,  
When beside earth's children, droop his sable wings.  
Ah! the heart grows weary, and the warm tears flow,  
As we dreaming wander, back to "long ago,"  
Bowing, bending earthward! neath the hearts stern strife,  
Murmuring in our anguish, "such, alas! is life."

Yes—but there is singing, 'mid the hosts above;  
And redeemed, made perfect, through a Saviour's love,  
The freed spirit bending, low beside the throne,  
Hymns eternal praises, to His name alone.  
Ah! she knows not suffering, grief, nor want, nor care,  
All is joy and gladness, peace and sunlight *there*.  
Cease thy weary weeping—fond hearts still thy woe,  
Joy that from earth's sorrows, she was called to go;  
For while we are mourning, o'er loves frail ties riven,  
Angel bands rejoicing, welcome her in heaven.  
Earth is full of sorrow, toil, and pain, and strife;  
Who would not exchange it for eternal Life?

CEDAR COTTAGE, INDIANA, October, 1855.

VOL. XIV.—9.

*Biographical Sketches of Distinguished American Masons.*

BY BRO. W. P. STRICKLAND, D. D.

**BENJAMIN FRANKLIN.**

Among the Puritans who fled from persecution and sought an asylum for conscience in the wilds of Massachusetts, was the father of the renowned Benjamin Franklin. He was poor like most of our ancestors, but none the less respectable on that account. The aristocracy of that day did not consist of wealth or lineal distinction, but every man was esteemed in proportion to his integrity and uprightness of heart

and life. In his humble cot in the town of Boston, situated on a narrow street, running out in the rear of the old South Church, he sought by honest industry to maintain, with that respectability his circumstances allowed, his family. In this humble abode young Benjamin was born on the 17th of January, 1706. In this old church, hallowed by a thousand reminiscences of early times, and which during the revolutionary war was desecrated by the British army, who tore out its pulpit, altar and pews, burnt its library and ancient manuscripts, and converted its spacious hall into a riding school, the infant Franklin was dedicated to God in holy baptism. It was befitting that a child of the revolution should have been baptized into a faith which makes all men free, and awards life, liberty and the pursuit of happiness as the inalienable rights of all, in that old temple of Christianity and national liberty, as well that he took his birth, humble though it was, in that old city which stands as a monument of patriotism as resistless as the ocean tides which break upon the rock bound coast, where stands that old New England town. So long as the shipping rides in Boston harbor, or the granite shaft pierces the skies from Bunker Hill, or the green sward invites to Dorchester heights, so long will the memory of the brave dwell in the hearts of American freemen.

The youthful Franklin gave early evidence of a mind of superior cast, and being sent to school where he enjoyed all the advantages afforded by the common schools of that day, he made most astonishing progress. His father, however, was not able to continue him in so desirable a place for the development of his intellect, and at the age of

ten he was obliged to take him from his books to aid him in the chandler business. This did not arrest the workings of his genius or quench the aspirations of his soul. With great originality of mind, a distinguished trait of genius, and a somewhat eccentric manner, the youth of bold and daring experiment entered upon the study of natural philosophy and chemistry in the midst of tallow and soap. Having ascertained by actual experiment the precise quantity of sleep and food necessary to sustain nature in her healthy action, as well as the kind of aliment most conducive to health, he adopted at that early age a system of temperance, frugality and economy worthy the imitation of all, no matter how far advanced in years.

So thoroughly had he subjected his mind to a severe discipline, that he accommodated himself to all the circumstances in life by which he was surrounded, and did not allow any disappointment to depress or divert his mind. He fixed upon what he conceived to be the proper object of pursuit, and then with an unswerving purpose and an unflagging energy he addressed himself to the work of attaining that object. For the improvement of his mind he devoted every leisure hour to reading, at the same time extending his observation to every object, event or circumstance within his reach. His philosophic cast of intellect enabled him to apply the power of analysis and draw important lessons from all things with which he was conversant, and the world knows with what clearness he comprehended the philosophy of mind and matter, of science, government and art, in all its various relations and appliances.

Thus starting out upon an independent career of thought, he became, like all the great that had preceded him, the artificer of his own fame and fortune. The narrow precincts of a chandler's shop could not satisfy the aspirations of his rapidly expanding intellect, and it was not long until he signified to his father a desire to change his occupation for one more congenial to his nature and better adapted to meet its wants. To this end he was allowed by his father to make a selection of a different trade, and having chosen the art of printing, he was accordingly bound an apprentice to his brother, who at that time published the New England Courant, and went to work with a new zeal to master the mysteries of that art of arts, and which above all others wields an influence in controlling the destinies of men and nations. He felt that in exchanging tallow and soap for type and ink, that however important the former might be in enlightening and cleansing the outward man, that the press was all potent for enlightening the mind and improving the morals of the community, and that he had been happy in the choice he had made. So intensely was he bent on

the acquisition of his trade and of knowledge in general, that he sometimes spent whole nights at labor and study. For the purpose of replenishing his library he took part of the sum paid him weekly for board, living on a simple vegetable diet, and purchased books. These were selected with great care and not hastily read and thrown aside, but studied thoroughly and the contents made his own. Among the books which he read with enthusiasm was the *Memorabilia* of Xenophon, and he found in the philosophic Socrates a model which he strove hard to imitate.

About this time the spirit of poesy came upon him as it does upon most youth of a fervid imagination, and he conceived the idea of a heroic poem. His poetic effusions met with favor and applause from all but his father, who essayed to turn his rhyming propensity into ridicule, but at the same time intimated, that he had doubtless some gift at prose writing, which perhaps it would be well for him to cultivate. Having a somewhat sensitive turn of mind and fearing the shafts of a merciless criticism, he left the mount of the muses and descended to the plain of sober prose. Still he was afraid to appear over his own proper signature, and preferring the *stat nominis in umbra*, he furnished several articles for his brother's paper, which were universally well received. When it became known who the author was, so universal was the favor bestowed upon Franklin that his brother became jealous and treated him with great harshness and severity. This his proud spirit could not brook, and he resolved at once to sever the chains which bound him to his tyrant brother. An opportunity presenting itself one day determined him on leaving Boston and going to New York, which he accordingly did; but was unable after arriving there, to obtain work. Not discouraged, however, and with but scant resources he started on foot and alone for Philadelphia, where he arrived a stranger in a strange place, only seventeen years of age, and with but one dollar in his purse. Full of courage, and determined to play the man in the great battle of life, he nerved himself for the strife. Believing, as poor Richard says: "where there is a will there is a way," he resolved to make what way he could out of the last lingering sunshine. Accordingly to refresh himself for the labor of working his way, he went to a baker's and procuring two rolls of bread, which he placed under his arm, started in the direction of the river. With his wardrobe in his pockets, and his bread under his arms, as he walked through Market street down to the Delaware to drink of its water and partake of his simple fare, his grotesque appearance excited the gaze of the multitude. After he had finished his repast, he went with a firm step and courageous aspect to the printing offices, and made application

for employment. There were only two printing establishments in the city, and as he could not obtain employment at the first, his only hope was the second. Nothing daunted, but if anything more courageous as the chances grew less, he marched to the office and was successful.

While engaged as a compositor in this office, such were his singular habits of industry, temperance and frugality, that he won the esteem of all the good, nor was he unnoticed by the great. Sir William Keith, then Governor of the Province, invited the young printer to his house, and treated him with the greatest kindness. The Governor advised him to go to London, promising him assistance, and on his consenting, gave him letters of recommendation. He accordingly embarked on a vessel, and arriving at London, found himself again thrown upon his own resources, a stranger in a strange land. Pushing his way, he soon found employment, and with the same ease as at home gained the confidence and esteem of his employers and acquaintances. Being however dissatisfied with the country, at the expiration of eighteen months he embarked for Philadelphia. On the passage he had ample time for reflection and study, and during the voyage he digested and drew up a set of rules for the government of his conduct, by which he obligated himself to frugality, unswerving fidelity to truth at all times and in all places, perfect sincerity, never allowing himself to create expectations in others not to be realized, never to speak evil of others, but feel the woes and hide the faults of all; and in fine, to regard the human family as a common brotherhood, doing good to all. Upon a foundation like this, what youth would not rear a superstructure more enduring and beautiful than the proudest monuments of Greece and Rome. We doubt whether any man ever became great, certainly none ever became good, who had not some fixed rules of life to which he adhered with a firmness of purpose resisting all temptations to evil, and marching forward in the path of duty.

When he arrived at Philadelphia which was on the 11th of October, 1726, he was in the twentieth year of his age. Having on the passage formed an acquaintance with the merchant who owned the goods which made up the vessel's cargo, he entered his store as a clerk. Here in this new field an opportunity was afforded for exhibiting that versatility of talent which characterized him in all the departments of life. He soon became as much at home behind the counter as at the case, and such was his success in this new vocation that a brilliant prospect was opening before him in the future. In this, however, he was doomed to disappointment: his employer died and the establishment was closed. This calamity drove him back to his types, and after working for a few months with his old patron, he found a partner who had more money

than brains, and with him commenced a lucrative business. Having now found a field for the full enlistment of all his energies, he summoned all his industry and artistic skill, and such was his enterprize that he soon found it advantageous to buy out his partner, who had become worthless and embarrassing to the firm. He had found "the tide" which "in the affairs of men when taken at the flood leads on to fortune," and on that tide, unreduced by the blandishments of vice and folly, as he had been unmoved by the disappointments of life and the world's cold scorn, he went on the even tenor of his way, cheered by the smiles of an abundant prosperity.

We have now arrived at that period in the life of Franklin when his Masonic history commences. Every event in the life of so extraordinary a man must be interesting to his countrymen, and the fact, that he was an active and distinguished member of the Masonic fraternity during the whole period of his adult life, is one, the importance of which should not lightly be passed over: that it should have been omitted entirely by his biographers is enough to show how one sided and partial, and consequently unreliable, must be all such narratives. To suppress important facts in the life of an individual, especially when they must have had a wonderful influence upon his principles and modes of action, is an unpardonable oversight or gross dereliction of duty on the part of the historian, which no prejudice on his part or that of the community for whom he writes, can justify. In the estimation of some, association with the Masonic Fraternity is of itself sufficient to deprive a man of all claims to honesty and integrity, and so deeply impressed are this class with the idea that it is impossible for anything good to come out of Nazareth, or in other words, for a Mason to be either a man of sense or goodness, that every means is resorted to for the purpose of ignoring the fact.

Our object is to bring out the character of Franklin as a Mason, and we trust, before we are through with this sketch that fact will abundantly appear, and we shall see that to that ancient and honorable fraternity he sustained a close, continued and distinguished relation during much the larger portion of his useful life. We are sorry that more historic facts of his masonic life have not been preserved; but we are nevertheless gratified in being able to present to our readers such reliable information as will satisfy all of his identity with, and attachment for the Masonic institution. The fact of his having become a member of the fraternity, and for many long years a zealous advocate of its principles, is a matter of history, but when and where he joined the association is not known. There is an old engraving representing his reception in a Lodge at Paris, and it is stated that his name is

recorded in the books of one of the Lodges of that city, as having received the degrees there. The Massachusetts Historical Collections, vol. vi, third series, contains the following description of a medal which was presented to Franklin by his French brethren, but on what occasion it is impossible to conjecture—"Diameter one inch and three fifths. Obverse—Fine bust of Franklin. Legend Benjaminis Franklin. Reverse—Masonic Emblems: the serpent's ring, carpenter's square and compass; in the center a triangle and the sacred name in Hebrew &c. Legend—Leo Mac. Fran. a Franklin M: de la L—des 9 Sœurs O. de Paris 5778."

It is known that Franklin did not visit France until 1766: and that this medal could not have been given to him at his initiation, inasmuch as he was a Mason in 1734; for on the 24th of June of that year a petition signed by him and several brethren residing in Philadelphia was presented to the Grand Lodge of Massachusetts praying for a dispensation to hold a Lodge in that city. The prayer of the petitioners was granted and Franklin was appointed the first master of the new Lodge.

He was by this Dispensation invested with special powers, inasmuch as in November following, he affixed to his name the title of Grand Master of Pennsylvania, and gave to his Lodge the rank of a Grand Lodge.

In the archives of the Grand Lodge of Massachusetts are to be found the following letters from Franklin to said Lodge.

"Right Worshipful Grand Master and

Most Worthy and Dear Brethren:

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition, and we now, (glass in hand) drink to the establishment of his health and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing, that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon. And though this has not been as yet regularly signified to us by you yet giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us in order to promote and strengthen the interests of Masonry in this province (which seems to want the sanction of some authority derived from home to give the proceedings and determinations of our Lodge their due weight); to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other Officers who may manage all affairs relating to the Brethren here, with full power



and authority according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment and reputation of Masonry in these parts. We therefore submit it for your consideration, and as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the Right Worshipful Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens and signed by the Secretary, for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren, your affectionate Brethren and obliged humble servants.

Signed at the request of the Lodge, B. FRANKLIN, G. M.  
Philadelphia, November 28th, 1734."

Accompanying the above communication was a private letter addressed by Franklin to Henry Price, Esq. Grand Master, in the following language :

"DEAR BROTHER PRICE,

I am heartily glad to hear of your recovery. I hoped to have seen you here this fall, agreeable to the expectation you were so good as to give me, but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before spring, when a deputation from the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you that some false and rebel Brethren who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein, may be sent by the next post, if possible, or the next following.

I am your affectionate Brother and humble servant,

B. FRANKLIN, G. M. of Pennsylvania.

P. S. If more of the "Constitutions" are wanted among you please hint it to me."

The "Constitutions" referred to in the above postscript was a small volume of Masonic Constitutions printed by Franklin in 1734. It was the first Masonic book published in this country, and the probability is that it was the first book published at the Franklin press. Two years prior to the publication of the book of Constitutions, he commenced the publication of "Poor Richard's Almanac," which he continued for five years, circulating ten thousand copies annually. This work, although of unpretending title, was one of great merit and

usefulness, being filled with maxims and rules of the highest importance for every day use in the various relations. It was so highly prized in Europe, that it was translated into several languages. We well recollect with what interest we read in our youth the sayings of Poor Richard, many of which are still fresh in our memory. About this time also he commenced the publication of a newspaper, which was conducted with great ability, free from all that personal abuse and low scurility that, alas, to a great extent, characterize many of the partizan prints of the present day.

To a heart naturally benevolent, and which the principles of the Order, whose motto is "Brotherly love, Relief and Truth," gave a wider philanthropy, was united an intellect of great strength and power, embracing in its comprehensive grasp the grand principles of human happiness, and nothing yielded him greater pleasure than to better the condition of his fellow men. The more effectually to carry out his wishes he formed a "Junto," governed by rules which exhibit a superior knowledge of human nature, illustrating the duty of man to his fellow man and to his God. These rules were afterwards merged into the "Philosophical Society." Among these rules, which contain sentiments of universal charity, benevolence and good will to men, was one for the suppression of intemperance, constituting a prophetic prelude to the exertions of subsequent times in regard to this noble cause.

A devoted student, he made such progress in intellectual culture, that he became master of the Latin, Italian, French and Spanish languages. Through his exertions a small library was commenced by the Junto which constituted the nucleus of the present large collection in the city of Philadelphia. He wrote and published a highly valuable and interesting pamphlet on the subject of Banks and banking, and the necessity of a paper currency, together with essays on various subjects of practical importance. His genius was not of that kind which spends itself on creations of the beautiful, as exhibited in works of art, where ornament alone is the end, but he was rather a genius whose vast powers were directed to those creations which may be denominated useful. In addition to his being the father and patron of the Philosophical Society, the Pennsylvania University and Hospital, he originated all the great enterprizes in the city and province at that time. He improved the mechanic arts, bringing to their aid philosophy, chemistry and the various combinations of science, economy and the laws of nature. He improved chimneys, constructed a stove which still bears his name, and proposed many useful and economical inventions in domestic concerns, from the cellar to the garret, from the plough to the mill; in fine, he was a thoroughly practical man, not wasting his energies in futile

attempts at perpetual motions and other impracticable speculations, but in the elaboration of plans and principles susceptible of a practical application. Science bowed to him as a master spirit, the arts hailed him as their patron, he was the father of American literature, and the very lightnings of heaven, hitherto uncontrollable, obeyed his magic rod, and darted from their battery in the skies obedient to his will.

Such was his devotion to the Masonic institution, being the Grand Master for the State, that his parents, particularly his mother, became fearful that his connexion therewith would hinder his usefulness and retard his popular fame, which was increasing and spreading all over the land. Impressed with such fears, his father wrote him on the subject, inquiring on his mothers behalf, into the nature of the Society about which she had heard so many strange and wonderful stories, but which she did not believe. The following is Franklin's answer to those inquiries :

Philadelphia, April 13th, 1738.

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it, but for anything else, I must entreat her to suspend her judgment till she is better informed ; unless she will believe me when I assure her that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

In 1744 he was chosen by his fellow citizens to represent them in the Assembly, and continued a member of that body for a period of ten consecutive years. Though never regarded as an eloquent speaker, yet his conceptions of correct legislation were so clear that what he did say always had great weight, and his influence as a statesman was perhaps more powerfully felt than that of any of his compeers. Notwithstanding he devoted his attention to those duties connected with his office as a legislator, he did not by any means neglect his favorite studies as a philosopher. When not engaged in the halls of legislation, he explored the fields of experimental philosophy, and brought to light many of those mysterious phenomena which had been locked up in the arcana of nature. His discoveries in electricity were of themselves sufficient to have given immortality to his name, but he stopped not after having extracted the lightening from the clouds with which he was enabled to kill animals and fire magazines, he extracted magnetism from the earth and imparted its mysterious power to metals. He did what the Almighty intimated to Job was beyond his power, when he said "Canst thou send lightning, that they may go and say unto thee,

Here we are?" Elaborating his principles, the lightnings have already been taught to speak in flashes of thought, nation to nation.

In 1753 he was sent by the Government to Carlisle, Pennsylvania, to conclude a treaty with the Indians. In the year following he was elected delegate to the Congress of Commissioners which met at Albany, to devise means of defence against the anticipated hostilities of the French and savages. On the decease of the Deputy Postmaster General of America, he was appointed to fill the vacancy and raised that department from embarrassment to a fruitful source of revenue to the crown. Difficulties arising between the proprietaries and Government of the Province of Pennsylvania, and their being referred for adjustment to the mother country, he was sent to England by the Province to guard its interests. These difficulties being amicably settled, in 1762, he returned, after which he was variously employed in regulating the Postoffice Department, making treaties with the Indians, and devising means of defence on the frontiers. New troubles arising between the proprietaries and the Assembly in 1764, he was again sent to England, with instructions to have the proprietary authority entirely abolished. While there, the plan for taxing the Colonies was matured, which he boldly opposed at the threshold, and such were his declarations in favor of liberty and independence, that he was arraigned to answer numerous accusations brought against him on that ground. When brought before the House of Commons to undergo a public examination he showed himself fully adequate to the task, confounding his enemies by the fearlessness of his manner, the clearness and force of his arguments, by which he put to silence every accusation, and to the admiration of all, defended the rights and interests of his native country. He remained in England eleven years as the agent of the Colonies, opposing the encroachments of British tyranny upon the rights of Americans, and successfully resisted the combined influence of intrigue, flattery and malice. Understanding well the corruptions of court and the artifices of diplomacy, he never once bowed the knee to Baal or kissed the hand of a monarch. His services being needed at home, and the difficulties between the mother country and the colonies increasing to such an extent as to render it unsafe for him to remain, in May 1775 he returned to Philadelphia, where he was received with great enthusiasm, and immediately elected to the Continental Congress. So dissatisfied were the Colonists in regard to the highhanded usurpations of the British crown, that the crisis was evidently rapidly approaching when it would be necessary to throw off all allegiance. Franklin had much to do in shaping the course of events; and believing that God would defend the right, though they were weak in numbers and resources, he

firmly resolved to bide the issue, preferring an honorable death to an inglorious freedom.

The disasters of the American army during the campaign of 1777, induced Congress to apply to France for aid, and all eyes were turned to Franklin as the man to execute this important mission. Accordingly, in October of the above named year, he embarked for France and succeeded in concluding a treaty of alliance with that nation on the 4th of February 1778. When the news of this treaty reached England, the British ministry were much alarmed and dispatched messengers to Paris to induce Franklin to enter into a compromise with Great Britain. The terms were so contemptible that Franklin did not even communicate them to Congress. To the minister who came to him with the olive branch of peace, he replied: "I never think of your ministry and their abettors but with the image strongly painted in my view of their hands red and dripping with the blood of my countrymen, friends and relations. No peace can be signed with those hands unless you drop all pretensions to govern us, meet us on equal terms, and avoid all occasions of future discord." Through all the storm of war, Franklin stood firm at his post ready for every emergency, and no one can calculate the value of his counsels to the nation in the critical period of the revolution. At length, however, the Colonists proved successful, and Great Britain was obliged to comply with the terms of an honorable peace, and acknowledge the independence of America in a definitive treaty of peace concluded at Paris on the 3d of September, 1783.

Franklin was still continued at Paris until 1785, during which time he concluded treaties of commerce between the United States and the kings of Sweden and Prussia, and when the time for his departure for home arrived, every mark of respect was paid him by kings, courts, literatti; he was beloved by the millions, and his departure was regretted by all classes of society. At the advanced age of eighty, borne down by the toil of years, he returned to Philadelphia, where he was hailed with the greatest enthusiasm and veneration by all the friends of liberty, from the humblest citizen up to the illustrious Washington. To the American Israel he was as the pillar of cloud by day and the pillar of fire by night. "He snatched the thunderbolt from Jove and the scepter from Kings," he stood the Collossus of Liberty among the monarchs of Europe, and wrung from them the homage due to a nation that dared to be free. Though advanced beyond the ordinary years allotted to active life, he was elected Governor of Pennsylvania, and in 1787 was chosen a delegate to the Convention that formed the Federal Constitution, and that instrument bears the marks of his master hand.

Early in the year 1790 Dr. Franklin was confined by increasing

infirmities to his room, but though his body was wasting away under the decays of time, his mental powers retained their vigor, and to him was given to enjoy a green old age. With an intellect clear as that of an angel's, though encased with the tottering fabric of mortality, his thoughts flashed out with their wonted brilliancy, and some of the strongest and most soul-stirring productions of his pen were written during his confinement. He was conscious that he was nearing the terminus of his journey.

"A solemn murmur in his soul  
Told of the world to be,  
As travelers hear the billows roll  
Before they reach the sea."

The time of his departure at length arrived, and on the 17th of April 1790, with calm and quiet resignation to the will of heaven, he sank into that sleep which knows no waking, until eternity's bright morn should break the slumbers of the world and wake to life the dead.

We have thus rapidly sketched some of the more prominent outlines connected with the life of this great and good man, the incidents connected with which are highly instructive to all, and though we have not been permitted in consequence of the want of material, to give the Masonic reader much that pertained to his Masonic life, still we trust what we have given will be regarded as a monument of great value to the fraternity through all time to come. Indeed the wonder with us is, not that we have so few incidents connected with his Masonic life, but that we have so many. It is a remarkable fact, that notwithstanding his industry and the multiplicity of pursuits which have made him the wonder and praise of the world, he did not excuse himself from Masonic duties. Situated as he was in the largest city at that time in America, driven to exertion both by his own personal business and the affairs of that public who believed that no plan could prosper which had not his sanction and his aid, besides the correspondence which his philosophical investigations obliged him to keep up, one cannot but believe that he would, under the press of such circumstances, allow his seat, at least sometimes, to be vacant in the Lodge; but the duties of his Masonic station were too important, in his estimation, to be suspended by any other consideration. It appears from the minutes of the Order, that during thirty years and upwards, while he was Deputy Grand Master of Pennsylvania, he was never absent from a single meeting. Two things may be inferred from this, both of which are strikingly illustrative of the character of the man; his economy of time, and his profound respect for the tenets of the Order. The first we know already, from proofs that will stand while the philosophy which his genius

explained shall be remembered. The second has a lesson in it not only to the world but to every Mason. To the world, it admonishes the scoffer and suspicious to beware of speaking lightly of that secret Society which called for such punctuality from him, whose maxim was never to spend an hour in vain. It cannot be supposed, even by the most uncharitable, that this great and good man would associate himself with any order of men whose moral tenets were dangerous to the peace of society, or whose political character was in the slightest degree detrimental to the existence and operations of a Republican Government. To the Mason, the example of this illustrious Brother is a practical lesson of Masonic duty, to which he will do well to take heed.

Indeed, the whole life of Franklin was a practical application of the first principles of Masonry. His study was constantly to do good, and through all coming time in the history of our country, posterity shall admire the noble edifice he has founded, as the most perfect model ever presented to the Architect, whose task it is to erect in his own mind a beautiful and intellectual temple, whose symmetry of form and harmony of proportions fill all with admiration, and which shall last forever.

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#### THE ANTI-MASON AND THE BISHOP.

It is well known that the late venerable Bishop Hedding was a Mason, and incurred the displeasure of some members of his church in consequence. The Bishop, though grave and dignified in his demeanor, had a very keen perception of the ludicrous, and on proper occasions enjoyed amusement as well as most men. We copy the following incident, connected with his relation to Masonry, from Dr. Clark's life of the Bishop, lately published. It occurred during the anti-masonic excitement in 1829. "He was traveling in the town of Chester, Vermont, and stopped on Friday night at a public house. As he was wearied with traveling, he desired to spend the Sabbath with some Methodist society near by, and inquired of his host if there were any Methodists in the place. The landlord directed him to a place about three miles off, and gave him the name of the principal man in the society, where he thought the bishop would be well entertained, and where the people would be glad to have him stay and preach. Accordingly, on the following morning he started, and toiled up the hills to the house of this "principal man of the society." Leaving his wife in his carriage he went to the door, and the gentleman himself met him. The bishop stated that he was a Methodist preacher on a journey, and

would like to stay and preach among them if there was any place where he could be entertained. "Well," said the "principal man," "I want first to know if you are a Mason?" "O!" said the bishop, "that is a question I don't want to meddle with; there is a great deal of excitement about it, and its no matter whether I am or not." "Then," said the man, "I know you are one; if you are not, you would say you are not. We don't want to entertain you or hear you, unless we know you are not a Mason." "Well," said the bishop, "are there no other Methodists about here?" "Yes," said the man, "there is a poor widow down below, but she cant take care of you; she has enough to do to take care of herself." "Well, good-by," said the bishop. He thought he would drive to the widow's and make further inquiries. The "poor widow" and her two daughters were Methodists and received them gladly. They prepared dinner for them, and then sent their hired man to a brother a short distance off. He came and took the bishop and his wife home with him, and entertained them kindly. He also made an appointment for him to preach in the school-house the morning and afternoon of the next day, and circulated it through all the neighborhood. The people came out in crowds; even the strong anti-mason came, but looked quite sullen. The bishop preached with unusual unction and power, and made a very strong impression. After meeting, when he had returned to his host's, a number of the society came in to see him and converse with the new preacher. While they were there, one of the numbers remembering that Hedding was the name of one of the bishop's, cried out, "O, its one of the bishops!" This discovery produced quite a commotion, and they crowded around him with new interest. When the "principal man of the place" learned that the Methodist preacher he had so rudely repulsed from his door was none other than a bishop, his mortification was extreme."

And it was no wonder he was mortified, if the foul spirit of anti-masonry had not entirely blunted the sensibilities of his nature. The incident gives us a fair and honest portraiture of the demon which then stalked abroad through the land and contaminated society in all its branches with its dark spirit. It has long since passed away, however, only here and there we see the impress of its once giant hand. A laborious, pious, and faithful minister was then repulsed from the door of one of his "principal" members, simply because he was *suspected* of being a Mason; and still we occasionally hear of one being expelled from the christian church because of his masonic affiliation. But society at large repudiates such a christianity now; and the day has dawned when such bigotry and intolerance are compelled to hide



their deformities from the gaze of the great world. Masonry is now in the churches and in the pulpits every where, and all are ready to do her honor. Virtue and integrity have met with their reward; the name of the good Bishop lives in the affectionate memories of thousands, while the name of "anti-mason" is a by-word and reproach.—ED. REVIEW.

## THE REVELATIONS OF A SQUARE.

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BY GEO. OLIVER, D. D.
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CHAPTER II. CONTINUED.

*Attack and Defence.—Dr. Anderson.*

1722—1740.

"The Book of Constitutions becoming scarce in the year 1737, Dr. Anderson, who had assisted in the former work, prayed for the favor of reprinting it, with transactions of the Society down to the year 1738. This being complied with, and the copy delivered, the management of it at the press was entrusted to him. The manuscript being approved, the following resolution was unanimously agreed to :—

"Whereas, at the Grand Lodge, on 24th of February, 1734—5, the Earl of Cranford, Grand Master, being in the Chair, Bro. James Anderson, D. D., having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand Officers, as in the Grand Lodge Book. And our said Bro. Anderson, having submitted his manuscript to the perusal of some former Grand Officers, particularly our noble Bro. Richmond, and our Bro's Desaguliers, Cowper, Payne, and others, who, after making some corrections, have signified their approbation, and having next, according to the foresaid order, committed his manuscript to the perusal of the present Grand Officers, who, having also reviewed and corrected it, have declared their approbation of it to the Grand Lodge assembled in ample form on the 25th of January, 1737—8; the Grand Lodge then agreed to order our said Bro. Anderson to print and publish the said manuscript or new Book of Constitutions. And it is hereby approved and recommended as the only Book of Constitutions, for the use of the Lodges of the Free and Accepted Masons, by

the said Grand Lodge, on the said 25th of January, 1737-8, in the vulgar year of Masonry 5737-8.\*

"About this time I had the high honor of witnessing some regal initiations. His Royal Highness Francis Stephen, Duke of Lorrain, received the two first degrees of Masonry at the Hague, by virtue of a deputation from Lord Lovel, G. M., for a Lodge there, of which Dr. Desaguliers was the Master; and subsequently he was raised to the third degree, along with his Grace the Duke of Newcastle, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole. This was in 1731. A few years later, viz., on the 15th of November, 1737, an occasional Lodge was opened at Kew, Dr. Desaguliers being the Master, and Bros. Grofton and King the Wardens, where his Royal Highness Frederick Prince of Wales, received the two first degrees, and in due time was raised to the degree of a Master Mason in the same place, and by the same Officers, although it was not usual to raise a Brother in a private Lodge, nor in Grand Lodge, till he was elected to the Chair. The Grand Master, however, had the power of dispensing with this rule, and also of making Masons when and where he pleased.

"According to an apocryphal legend of Masonry, which it is as well to know, although impracticable in later times, the ancient Masons were enjoined to initiate their candidates at the *third*, *sixth*, and *ninth* hours only, for which custom they assigned these reasons; that it was the *third* hour of the day that the Holy Ghost descended on the Apostles at the Pentecost;† at the *sixth* hour Peter went up to the house-top to offer his prayers to God, when he was favored with a celestial vision;‡ and at the *ninth* hour Peter and John went to the Temple for the same purpose, and then and there healed a man who had been lame from his mother's womb.§

"Dr. Desaguliers having been a Fellow of the Royal Society for some years, the energies of his mind were now directed to other pursuits, and he resigned the chair as Master of the Lodge; in consequence

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\* Anderson in his Dedication to the Prince of Wales, says, "Your Royal Highness well knows, that our Fraternity has been often patronized by royal persons in former ages, whereby architecture early obtained the title of the 'Royal Art;' and the Freemasons have always endeavored to deserve that patronage by their loyalty. For we meddle not with affairs of State in our Lodges, nor with anything that may give outrage to civil magistrates, that may break the harmony of our own communications, or that may weaken the cement of the Lodge. And whatever are our different opinions in other things, leaving all men to the liberty of conscience, as Masons we harmoniously agree in the noble science and the royal art, in the social virtues, in being true and faithful, and in avoiding what may give offence to any powers round the globe, under whom we can peaceably assemble in *ample form*."

† Acts ii., 1.

‡ Ibid. x., 9.

§ Ibid. iii., 1

of which your humble servant, being a moveable jewel, fell into other hands. The Doctor made many important improvements in mechanics and communicated some curious papers, which are printed in the Philosophical Transactions. He published a valuable course of Experimental Philosophy in two volumes, 4to., and contributed greatly to the scientific knowledge of the age in which he lived\*

"The career of this worthy Brother was marked by many essential benefits to Masonry. He established several new Lodges, and based them on such sound principles, that one of them at least is in existence this very day. The Strong Man Lodge was numbered 68 in the lists of 1738, 1764, and 1767, and was established according to the former authorities, 2nd February 1733, and by the latter, February 17th, 1734.† Its origin is somewhat extraordinary and worth hearing.

"About the year 1730, or it might be a year or two later, the attention of Brother Desaguliers was attracted by reports of the great strength and muscular power of a man named Thomas Topham, who kept the Red Lion public-house, nearly opposite the old hospital of St. Luke, and was called by way of eminence the STRONG MAN. It

\* The following sketch of this eminent Mason's life may be interesting. He was the son of a French Protestant clergyman, and born at Rochelle on the 12th March, 1683. His father came to England while he was an infant, and having taught him the classics, sent him to finish his education at Christ Church, in Oxford. In 1702, he was so far distinguished as to be elected on the retirement of Dr. Keil, to read courses of experimental philosophy in Hart Hall. He settled in Westminster on his marriage in 1712, and continued his philosophical lectures there. Two years later he was named a F. R. S., to which he contributed a great number of papers on scientific subjects. About this time we find him flourishing under the patronage of the Duke of Chandos, who presented to him the living of Edgware; and he was appointed Chaplain to H. R. H. Frederick Prince of Wales. After having acquired a world-wide reputation as a zealous and talented Mason, he removed to lodgings over the great piazza in Convent Garden, and carried on his lectures till his death, in 1749. He was a member of several foreign literary societies, and a corresponding member of the Royal Academy of Sciences at Paris. He obtained from many competitors the Prize given by the King of France for the best treatise on Electricity. He published a "Course of Experimental Philosophy," 2 vols. 4to.; and an Edition of "Gregory's Elements of Catoptics and Dioptrics," with an Appendix, containing an account of Reflecting Telescopes. 8vo.

† It appears by the Records of Grand Lodge, that a warrant, bearing date the 2nd day of February, 1734, was issued under the seal of Masonry, enabling certain Brethren therein named to open and hold a Lodge of Freemasons at the Ship Coffee House, Hermitage Bridge, London, to be called "The Strong Man Lodge," which was numbered 110; but, by the general closing up of the list of Lodges in the year 1740, it became No. 98. By the closing up of the list of Lodges in the year 1756, it became 68. In the year 1770 the said Lodge became 57. By the closing up of the list of Lodges in the year 1781, it became No. 44; and by the same process in the year 1792, it became No. 41. In consequence of the union of the two Fraternities of Freemasons on the 27th day of December, 1813, it became, and is now registered in the books of the United Grand Lodge, No. 61; and meets at the Swan Tavern, Mansel-street, Goodman's Fields, London.

appears that he settled down in this locality, from its vicinity to the famous ring in Moorfields; where athletic exercises were performed,—such as boxing, wrestling, sword-play, and cudgeling, under the superintendence of old Vinegar, whom I remember well. As was his name so was his nature. A most truculent-looking fellow, with a flat nose, swelled cheeks, low forehead, broad across the back, shoulder-of-mutton-fists, and the strength of a giant; and yet Topham found no difficulty in lowering his pride; and he overthrew him in the ring as if he had been made of cork, amidst the shouts and halloos of the fancy, and to the supreme delight of those whom the potency of Old Vinegar had hitherto forced to succumb.

“The first public feat which Bro. Desaguliers saw Topham perform for the purpose of actually testing his strength was this: a powerful cart-horse was harnessed and placed on one side of the low wall which then divided the upper from the lower Moorefields, and Topham on the other. Taking hold of the end of the traces, the fellow planted his feet firmly against the wall, and told the spectators to flog the horse, which they did, without producing any effect; for the biped proved to be the most powerful animal of the two. He afterwards pulled against a pair of horses; and Dr. Desaguliers was firmly persuaded that ‘if placed in a proper position, he would have sustained the efforts of four horses, without the least inconvenience.’ “I have witnessed several other instances of his personal strength,” continued the Square, “but the repetition of them will not be interesting to you.

“Poor Topham! With all his strength he was as meek as a lamb, and a perfect slave at home, for his termagant helpmate led him a very unquiet life; and, in the end, ruined him, and forced him from his dwelling. It was at this point of time that Dr. Desaguliers became his friend and patron; for, as a Professor of Experimental Philosophy, he took great interest in his performances. He placed him in another public house at the Hermitage, with the sign of the Ship; and after making him a Mason, established a Lodge at his house as a means of increasing his business by the introduction of his friends. And I must say, the Lodge was well conducted, with Bro. Desaguliers at its head as the Master; and increased rapidly in numbers and respectability. Its cognizance was the redoubtable Thomas Topham matching his strength against that of a horse, with his feet propped by the fragment of a wall; and its name, THE STRONG MAN LODGE. Topham, however, unfortunately took to drinking, and the business fell into other hands; but the Lodge prospered, and was considered a crack establishment when the poor fellow and his patron were no more.”

## CHAPTER III.

*Processions.—Martin Clarke, A. M.*

1740—1747.

“Regard not who it is that speaketh, but weigh only what is spoken.”—**HOOKEE.**

“All such things as are either secret or manifest, them I know.”—**SOLOMON.**

“You shall understand my dear friends, that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call Solomon’s House, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God.”—**LORD BACON.**

“The Brother, whose property I had now become,” continued the Square, “was Master of the Lodge No. 2, at the Horn Tavern, New Palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert Ruler. He——.” (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which, though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and under his instructions the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brothers in private; one of which, not being of any great importance to Masonry, I may mention, without violating a sacred pledge. For instance he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his brother, inscribed with the history of the transaction in hieroglyphical characters; and this, he told them, was the origin of the same custom amongst the Egyptians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the mark placed on the forehead of Cain by the finger of God, viz., the Tau Cross,—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our imaginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying angel in the wilderness of Arabia.)

“Although the Master was inflexibly rigid,” my companion continued, “in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the

Lodge was closed, and supper placed on the table—he presto!—he was quite another man. No one was more jocose or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow, for he said time was precious at that hour of the night, and he was determined to make the most of it. As an agreeable relaxation, he introduced an amusement called ‘crambo,’ a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don’t know what it is? Then I’ll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine—which in those days was an extra glass of punch—was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening after supper, the Brethren were in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for anything but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils, when the following *crambonian* category was elicited amidst roars of laughter:—

“ ‘His name’s Mr. Power,’ says the Master;

“ ‘Then tell Mr. Power,’ Dr. Anderson began,

“ ‘That she has no dower,’ chimed in Bro. Villeneau;

“ ‘And he’ll speedily cower,’ Bro. Noyes added;

“ ‘And droop like a flower,’ said Bro. Gofton;

“ ‘His forehead will lower,’ Bro. Morrice snapped in;

“ ‘And he’ll look very sour,’ shouted Bro. Lamball, with a vociferous ha! ha! ha!—in which the whole Company participated with a hearty good-will.

“ ‘He’ll forsake her snug bower,’ resumed Bro. De Vaux;

“ ‘And he’ll grin, gape and glower,’ said Bro. Revis, the Grand Secretary;

“ ‘He’ll be off in an hour,’ added Bro. Dr. Schomberg;

“ ‘And away he will scour,’ replied Bro. Shergold;

“ ‘Defying her power, lisped Bro. Sir J. Mansell, in his very mild tone of voice; and ‘Well done, Mansell,—ha! ha! ha! made the glasses on the supper-table jingle with the concussion.\*

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\* In the old MS. from which much of the above “Revelations” has been extracted, my late father, the Rev. S. Oliver, says, that when a young man he was acquainted with an aged Mason, who was initiated in the year 1740, and

“The Master was fond of a song, as I have already observed,” my informant continued; “and, as hard drinking was the vice of the times, the following chorus was a favorite with the Lodge:—

“He that will not merry merry be,  
With a generous bowl and a toast,  
May he in Bridewell be shut up,  
And fast bound to a post.  
Let him be merry merry there,  
And we’ll be merry merry here;  
For who does know where we shall go,  
To be merry another year!\*

“Thus the song, the toast, the jest, and merry laugh passed away the time till midnight was announced from the neighboring church clock; and then hats, swords, and canes were in requisition, for the party was broken up at once by the Master’s ‘right word and point of a Mason—Adieu.’ The Lodge prospered under his judicious management.

“While embodying these transactions in your imagination, I must caution you,” said the Master’s Jewel, which I found to be rather facetiously inclined, “not to raise up before your mind’s eye an assembly of Brethren habited in the costume to which you have been habituated; for if you, sir, in your present dress, had made your appearance among them, you would have created shouts of more extatic laughter than either punning or crambo. No, sir, you must see them as they actually were, if you would form a true idea of the scene. They wore square-cut coats and long-flapped waist-coats with pockets in them; the coats had long hanging cuffs, and the skirts were stiffened out with buckram and wire, to show the hilt of the sword. They had lace neckcloths and ruffles; blue or red silk stockings, with gold or silver clocks, drawn over the breeches to meet the pocket-flaps of the waistcoat, and gartered below the knee; square-toed and short-quartered shoes, with high red heels and small silver buckles. Then they had on various

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he told him, that this amusement was common in the Lodges of that period. And he gives a few specimens, amongst which is the above. I subjoin a crambo by Dr. Sheridan, the friend of Swift, under date of 1736, which is somewhat better:—

“Our river is dry,  
And fiery the sky;  
I fret and I fry,  
Just ready to die;  
O, where shall I fly,  
From Phœbus’ eye?  
In bed when I lie,  
I soak like a pie;  
And I sweat, and I sweat,  
Like a hog in a sty!”

The French Bouts Rimes were something similar to this.

\* The whole song may be found in the Glasgow edition of “The Freemason’s Pocket Companion,” 1771.

kinds of wigs, and small three-cornered hats laced with gold or silver, and trimmed with feathers ; all formal, clean and spruce, and in every respect a striking contrast to the fashionable costume of the present day." The Square then proceeded with its revelations.

"My next move was to the breast of a very showy and self-sufficient gentleman,—a man of ample fortune, but very superficial, and famous for nothing but his versatility and want of firmness. He seldom knew his own mind on any given subject whether in religion or politics, for eight and forty hours together. To-day he was a Whig, to-morrow a Tory, and the next something very different from both. In religion he was sometimes high church, sometimes low church, but more frequently neither one nor the other. In a word, he was unanimously pronounced a universal genius ! I have known many universal geniuses in my time, though to speak my mind freely, I never knew one who, for the ordinary purposes of life, was worth his weight in straw ; but, for the government of a Lodge, a little sound judgment, and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. He was exceedingly fond of trying philosophical and political experiments ; and having stuffed his head full of scraps and remnants of ancient republics, and oligarchies, and aristocracies, and monarchies, and the laws of Solon, and Lycurgus, and Charondas, and the imaginary commonwealth of Plato, and the pandects of Justinian, and a thousand other fragments of venerable antiquity, he was for ever bent upon introducing some one or other of them into use ; so that between one contradictory measure and another, he entangled the government of the Lodge in more knots during his administration than half-a-dozen successors could have untied.\*

"He had been a Junior Warden under Dr. Desaguliers ; but that discerning Brother entertained some doubts whether his pretensions were sterling, and, therefore hesitated to promote him to a higher and more responsible office. His imperfections soon manifested themselves, and the Brethren who placed him in the chair, lived to repent of their choice. He formed several magnificent schemes for the advancement of Masonry, but did not possess sufficient stability to carry them into effect ; like the Dutch Mountebank who took a run of three miles to leap over a hill, but changing his mind during this preliminary step, when he arrived at its foot, he sat quietly down and declared himself unable to accomplish the feat. Or like the Uperephanos of Braithwait,

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\* A passage similar to the above may be found in Knickerbocker's description of William the Testy ; and we must leave it to the reader to determine whether Washington Irving had it by communication with our Γνωστὴν, or, whether we copied it from him.



“He still thought,  
That the world without him would be brought to nought;  
For when the dogge-starre raged, he used to cry,  
‘No other Atlas has the world but I.  
I am only Hee, supports the state;  
Cements divisions, shuts up Janus’ gate;  
Improves the public frame, chalks out the way  
How princes should command—subjects obey—  
Nought passes my discovery, for my sense  
Extends itself to all intelligence.”

“This wonderful man piqued himself on his oratorical powers, and frequently wearied the patience of the Brethren by his dull and unmeaning harangues on the most trifling subjects. I remember on one occasion some topic was under discussion—I think it was on the propriety of masonic processions—which had been a fruitful subject of ridicule to the wits of London. A great difference of opinion prevailed amongst the Craft on this question, and our Lodge was so nicely balanced in point of numbers, pro and con, that any Master of common understanding would have found no difficulty in turning the scale in favor of his own views, on which side soever it might be. In this exigency what did our sapient Master do? Why, he made a speech, in which he took a view of the arguments on both sides of the question, and proceeding carefully by the strictest rules of logic and a display of the soundest erudition, but all to no purpose, he balanced them so equally that every Brother in the Lodge congratulated himself that his opinions would be triumphant; and when the Master sat down, I heard him whisper to a Brother on his right hand, ‘Now, do you know, from what I have said, which side of the question my opinion favors?’—‘Indeed, I confess myself at a loss to determine.’—‘Then I have accomplished my point,’ replied this sapient officer, ‘for my ambition was to make a speech which should please both parties.’ And when the question was put to a vote, he found himself in a minority. Not very complimentary to his tact and judgment, was it?

“Our politic Master was, at this time, building a handsome mansion at the west end of the town, and when it was nearly completed, he boasted one evening, in a set speech, of the pure Augustan style in which his dining-room was to be finished and decorated, in all the antique splendor that Gothic architecture could furnish. It was to be a perfect gem; and in the peroration of his speech, he announced his intention of opening it with a grand masonic dinner, to which he invited all the members then present. The announcement was, of course, received with cheers. Amidst the acclamations of the Lodge he sat down, and a Brother whispered in his ear, ‘When do you think it will be finished?’—‘Never, for that purpose,’ replied the Master.

"This erudite chief had concocted a notable scheme for distinguishing his year of office as a remarkable epoch, which had caused him more anxiety to bring into a disposable form, than any other subject he was ever known to entertain. It was an invention peculiarly his own, and he plumed himself upon it with more than common pride. In introducing it to the notice of the Lodge, his opening speech was flowery and rhetorical. He denominated his plan a grand panacea which would obviate all objections to Masonry, and create a universal sensation in its favor. 'The idea' he said, 'is novel, pleasing and practicable; it has never entered the head of mortal Mason, and I am the only individual who has been inspired with the vast design. My star is in the ascendant, and I do not doubt but a niche in the temple of fame is reserved for me, as the author of a magnificent project, which will render Freemasonry the envy of all other social institutions.

"He went on in this style for a considerable length of time, the Brethren waiting with commendable patience for the development of his proposal. And what do you think it was? You cannot guess, and so I may as well tell you at once; it was a MASONIC BALL!!! The Brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves by a pause of a few minutes duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavored to stifle their sense of the ridiculous, the effort was unsuccessful, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

" 'A what,' shouted Bro. Lamball, 'A masonic ball?' which was succeeded by another general laugh. And Bro. Villeneau repeated the lines from Phædrus :

'Mons parturibat, gemitus immanes ciens;  
Eratque in teris maxima ex spectatio;  
At ille murem peperit;'

which was the signal for cachination the third.

" 'On what law of Masonry do you found the legality of your scheme?' said Bro. Morris.

"The R. W. M. was unable to furnish either law or precedent for his delectable scheme, and, therefore, he staved off the enquiry by demanding in return: 'On what law do you found the legality of refreshment?'

“‘On the second clause of the Sixth Ancient Charge,’ said Bro. Morris.

“At length Bro. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said :

“‘R. W. Sir, the proposal you have just submitted to the Lodge is so thoroughly alien to the principles of Masonry, that I am scarcely surprised at the indecorous exhibition we have just witnessed, but which, I hope, for the credit of the Lodge, will never be repeated while the S. Warden’s column is in the ascendant. Supposing, for the sake of argument, that the Brethren were inclined to indulge you by acceding to your unprecedented proposition, they would be incapable of executing the design, without committing a gross violation of the general Constitution of the Order. Are you aware, R. W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge? and this, Sir and Brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve.’

“After Dr. Desaguliers had thus expressed a decided negative opinion on the subject, the Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a masonic ball.

“But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, *A. M., F. R. S., D. G. M.*, in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations were which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

“His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation:—‘It has been long,’ said he, ‘and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and honored of the land. Persons, who after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonor to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favor; and, being members of this body it becomes us to act in some degree suitable to the honor we receive from our illustrious head.

If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives should observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation both solemn and awful, and that entered into by our free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.'

"At this time rumors were whispered in the 'Metropolitan Lodges, that the Order was subject to great persecutions in Switzerland,\* Germany,† Italy,‡ France§ and Holland;|| and that edicts and decrees

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\*The magistrates of Berne issued an ordinance in these words:—"We do by these presents, henceforth and for ever forbid, annul, and abolish the Societies of Freemasons in all our territories and districts, to all persons that now are, or shall hereafter come into our dominions; and we do ordain and decree, that all those of our citizens and subjects who are actually known to be Freemasons, shall be obliged immediately to *abjure by oath* the engagement they have taken in said society without delay. And all persons who shall frequent such assemblies shall be subject to a fine of 100 crowns without remission, and be incapable of holding any place of trust, benefit, or employment whatever."

† The persecutions in Germany were occasioned by the jealousy of some ladies belonging to the court, who being disappointed in their endeavor to obtain a knowledge of the secret through the agency of certain persons whom they induced to be initiated for that purpose, inflamed the mind of the empress against the society. But the persecution was defeated by the emperor himself, who undertook to be responsible for the conduct of the Masons in their Lodges, and to redress any grievances of which they were found guilty.

‡ A papal Bull of this period (1738) commanded all persons to abstain from the society of Freemasons, under a penalty of 1,000 crowns of gold, and incurring excommunication *ipso facto*, from which no one was able to give absolution but the Pope himself.

§ In the year 1737 a persecution was commenced, under the plea that the pretence of secrecy might be used to cover some dangerous design which might affect the religion, the peace, and prosperity of the kingdom.

|| An edict was issued by the states of Holland intimating that although they had not discovered anything in the behavior or practice of the Freemasons contrary to the peace of the republic or to the duty of good subjects, they were resolved, nevertheless, to prevent any bad consequences that might ensue from such conventions, and, therefore, commanded that they should be entirely abolished.

were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behavior or practices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were nevertheless determined that the Lodges of Freemasons should be entirely abolished.

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of considering what would be the most eligible and effectual method of showing the utter absurdity and impolicy of such a line of conduct; and in 1739 a pamphlet, written in French, was published in Dublin,\* under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to revise the Lodge Lectures, and to make such alterations and improvements as, in his judgment, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England; and all former Lectures were abrogated, and pronounced obsolete.

"In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And this diversity of opinion, as I should conceive,' my companion added, with some allusion to my own individual judgment, 'constitutes one of the peculiar excellences of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be Time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures, the numbers 3, 5, and 7, were applied in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath.

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\* "An Apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne; with the present state of Masonry in Germany, Italy, France, Flanders, and Holland. By J. G., D. M. F. M." Dublin, Patrick Odoroko, 1739.

The Jewish Māsons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following :—‘ Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon ; viz., the Porch, the Holy Place, and the Holy of Holies. Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief Degrees conferred by King Solomon, and to the years employed in building the Temple.’

“ At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well the Festival was celebrated in Haberdasher’s Hall, March 19th, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of London and Darnely, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brothers, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper Clothing, waited on the Earl of Morton, Grand Master Elect, at his house in New Bond Street ; and after being there entertained at breakfast, had a public procession to Haberdashers’ Hall, in carriages, attended by three bands of music. At the Hall gate, the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand Master’s Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Bros. Payne and Desaguliers, the latter of whom moved a vote of thanks to him for his new version of the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

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#### WHAT IS MAN?

Distinguished link in being’s endless chain !  
 Midway from nothing to the Deity !  
 A beam ethereal, sullied and absorpt :  
 Dim miniature of greatness absolute :  
 An heir of glory—a frail child of dust :  
 Helpless immortal, insect infinite !  
 A worm ! a God ! I tremble in myself,  
 And in myself am lost !

DR. YOUNG.

## A BIRD SONG.

BY BRO. E. W. H. ELLIS.

Days and nights of solemn warning  
 On a couch of pain I lay,  
 When I woke one summer morning,  
 At the early dawn of day;  
 And a little bird was singing,  
 Merrily its matin tune—  
 Even now, methinks, 'tis ringing,  
 As upon that morn in June.

Silently and glad I listened  
 To the little warbler's lay,  
 While around the dewdrops glistened  
 In the beams of rising day;  
 And I felt my full heart gushing,  
 With its life and strength renewed,  
 And the tears came wildly rushing—  
 Tears of Joy and Gratitude.

Anxious forms had bent around me,  
 Tears of dark despair were shed—  
 Now a joyful group surround me,  
 For the sorrows all are fled;  
 And the little bird kept singing,  
 As if Heaven born its tune—  
 Even now, methinks, 'tis singing,  
 As upon that morn in June!

## WHO WE RECEIVE:

Masonry has a right to plead before those who, not being of its community are inclined to censure it, from the conduct of its individual members. View it in its cautions, and it admits none, knowingly, but the virtuous and the good. View it in its nature, and it has nothing in its institution but what both the law of Moses and of Christ will fully allow, and universally sanction; and those who preside in the initiation of its candidates must either be deceived by others, or most wildly betray their own sacred trust, if any man who is a bad husband, a bad father, a bad neighbor, or a bad citizen, is ever admitted into the order of Masonry.

INWOOD.

## LETTER FROM A LADY.

DEAR REVIEW :

In my last note to you, some allusion was made to the very limited and incorrect knowledge which *woman* generally has had in regard to Masonry. This has probably been owing to the fact, that the "Craft" have not considered it essential, that any special information *should* be given. The Institution was peculiarly their own, and so it has been guarded with a sort of Oriental caution from the study of those without the pale. We have been left, consequently, to form our "opinion" from what we could see as the practical results of the system, and perhaps these were not *always* the beautiful and truthful manifestations which should have appeared. There was enough revealed to lead us to expect much, and if this was not realized, was it not natural that some erroneous idea should be formed of the institution, or a not very flattering one of its members? But a better day is dawning,—"light" is creeping in, the invincible spirit of "progress" is making its onward march, breaking down the barriers of ignorance, illiberality and prejudice; the mist is clearing away from the eyes of our understanding, and we recognise beauty and excellence where once they were scarcely supposed to exist. For this happy change we are much indebted to the influence of *Masonic publications*, to the candid, high-toned practical spirit which breathes through their pages, and to you, dear Review, as pioneer in this great and blessed work. May the most special and grateful acknowledgments be rendered.

There have been *Masonic books*, it is true,—possibly within the reach of all, but they have not been either properly recommended, or in some way have failed to awaken much interest.

The great agency, then, in making the subject of freemasonry rightly understood, must be in an attractive literature,—an honest, intelligent, intellectual exposition of its doctrines, obligations, requirements;—and let it be explained beyond all cavil, that its fearless, uncompromising spirit does *not* permit the infraction of duty to go unrebuked. I shall be pardoned for speaking so earnestly, as I know how much good may be, and *is*, thus accomplished; and what large encouragement it gives to those engaged in the effort. Let them persevere,—success is sure!

But I must break this tangled thread, and tell you, as was my first purpose, a little more definitely, what *we* think of Masonry, or rather the one point, its "secrecy." In speaking of the information which has been so much withheld, let me not be misunderstood. For the *secrecy* which forms so distinctive a characteristic of the masonic system, we concede your peculiar, undoubted right. With it we have no manner of business,—it effects only yourselves,—and to be either spe-



culated upon, condemned or lightly treated, argues, we think, either great weakness or great intolerance. That there should be some things in your Order concealed from the world at large, seems *necessary* to secure its interest and its perpetuity. The early founders and supporters of Masonry were God-fearing men, illustrious for their wisdom, moral excellence, and high spiritual attainments; *such* men could never have suffered anything hurtful in itself or its influence, to be incorporated into a system which they so much loved, and served with life-long fidelity.

There is something of terrible significance to many, we are aware, in the idea of a "secret society." It seems identical with all manner of evil machinations, with plots and counter-plots,—fraught with immense powers of mischief, subversive of all good order, and dangerous to all civil and religious liberty. But how does the secret organization of *Masonry* deserve this imputation, this distrust? Was it made up of those discordant and dangerous elements, could it have maintained its existence for the *centuries* which it has done? Would not its evil and corrupt designs have been fully developed, and would it have been permitted a "local habitation and a name," until this present time? No, he "who runs may read" a better knowledge than this; the "Session of Bloomingburg" to the contrary notwithstanding.

Then it is not with its *secrecy* we have had, or ever shall have aught to do, or only so far as it forms part of that great moral temple from which is to radiate a "light" to cheer and brighten and beautify our existence. We expect this, my Brothers, and we claim to know only so much as will enable us to appreciate that which you profess so to love and venerate. We wish to be enlightened just so far as will remove prejudice, misapprehension, all mistaken opinions, and enable us to encourage you in your great "work,"—to incite you to still greater zeal in the cause of "Virtue and Morality."—The guarding your mysteries with such scrupulous fidelity is the fulfillment of an obligation which commands our respect, and if one can be preserved thus inviolate, does it not prove that *all* may be?

One word in reference to the very sage and conclusive reason so often assigned, why a woman should not become a Mason, "*because she can't keep a secret!*" We shall not dispute the assertion, but would it not be fair and logical to assume, that, "what has been done, may be done again?" We have only to refer you to the Lady St. Leger, daughter of an English Freemason of high respectability, who was regularly initiated into the mysteries of Masonry, attended the Lodges, often joined in the processions, and was through life regarded with the highest consideration and confidence by the Fraternity. We are quite

satisfied with this fact—it is an illustrious example, but does not need to be imitated. We are content to leave the mysteries of the Royal Art where they properly belong; believing that our interests will be as carefully protected by our true and trusty Brothers, as though we could boast a knowledge of all the “side degrees,” and other mystical flummery ever invented.—Truly yours,

MARY.

October 12th, 1855.

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#### AN OLD FREEMASON'S BELIEF IN THE SCRIPTURES.

We have picked up the following article and insert it for the benefit of whom it may concern. It is full of important and sparkling truths, and should be read over twice at least. [ED. REVIEW.]

“The Holy Bible, that great light in Masonry, is the first book, the best book, and the oldest book in the world. It contains the choicest of matter, and gives the best instruction that ever was revealed. It brings the best tidings, and affords the best comfort to the enquiring and disconsolate. It records the most ancient antiquities, strange events, wonderful occurrences, heroic deeds and unparalleled wars. It describes the terrestrial, celestial and eternal worlds; the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the most accomplished mechanic and profoundest artists; teach the best mathematician and exercise every power of the most skilful arithmetician; it puzzles the wisest anatomist and exercises the wisest critic. It will correct the vain philosopher, and confute the wisest astronomer. It exposes the subtle sophist, and makes divines mad. It is the magistrate's best guide, the servant's best directory and the young man's best companion. It is the school-boy's spelling book, and the learned man's master-piece; it is the wise man's instructor, and the learned man's director. It contains a choice grammar for a novice, and profound mystery for a sage. It sets the husband as lord of the household, and wife as mistress of the family; tells him how to rule, and her how to manage. It entails honor unto parents and enjoins obedience unto children. It promises protection to the distressed widow, innocent maidens, and helpless orphans. It is the best covenant that was ever agreed on, the best deed that was ever produced, the best will that was ever made, and the best testament that ever was signed. To understand it is to be wise indeed, to be ignorant of it is to be destitute of wisdom. And what crowns all is, the author of it is without partiality and without hypocrisy; in whom is no variable-ness, neither shadow of turning. It will guide you to all truth. It will direct your path to the temple of happiness, and point out to you the whole duty of man.”

O. T.

## QUEBEC AND ITS SURROUNDINGS.

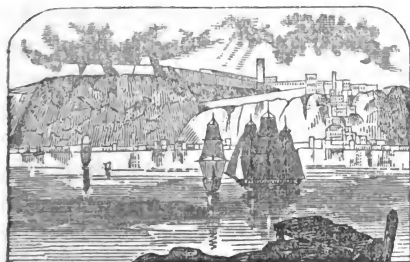
BY THE EDITOR.

Canada, Lake Ontario, the St. Lawrence, and the old cities on its banks, are now usually marked in the programme of the summer tourist in search of pleasure or health. For one whose constitution is impaired by unremitting attention to business—especially if it be mental labor, and the exhausting heats of the south-west, we know of no region so refreshing and invigorating as that indicated above. The pure and bracing air, even in mid-summer, with the healthful exercise of travel, together with pure water, and the effect of new and magnificent natural scenery, act like a charm upon the shattered nervous system, while the whole man is invigorated to almost the freshness and buoyancy of youth. It is a life-saving and, we had almost said, money making investment, for the toiling denizen of our heated cities to spend a few weeks each summer on the shores of the St. Lawrence. We have tried it. Worn down by many years devoted unceasingly to labor, and with a nervous system nearly wrecked by mental application and anxiety of mind, we found health for both body and mind in a few weeks of ramble and rest in the north-east. We have had no use for Doctors since, and hope to escape their pills and powders for many a year to come.

Our travelling companions were Bro. Pounsford, of the firm of Applegate & Co., of this city, and Mr. McCoy of Marietta, two as genial friends and as agreeable associates as one could well find any where. It is not good to be alone, either in toil or travel; and too many in company, when on a journey, burdens and impedes your movements. Three will answer well, especially if they be of congenial natures and in pursuit of the same objects. Our company had set apart a few weeks for relaxation from business, and in search of health and pleasure—all other things were forgotten. It is hardly necessary therefore, to add, that we found the objects we were in pursuit of. This much for a preface to our article, and to the *why* and *when* we were found so far off in "her Majesty's dominions."

Quebec is generally the *ultima thule* of summer travelers to the north East. They rarely get beyond it, except when making short pleasure excursions from it to some point of interest for a day or two, and then return there to take a "fresh start" for some other locality. That city of old renown is the last and greatest object of interest as you descend the St. Lawrence; beyond it you have the untamed forest, the widening bay, the mountain and the sea,—nature in her solitudes, but yet in grandeur.

The city of Quebec is situated in  $46^{\circ} 49'$  N., and  $71^{\circ} 15'$  West Longitude. It is built on a high rocky point of land at the confluence of the St. Charles and St. Lawrence Rivers, and was founded by the celebrated Champlain in 1608, on the seat of an old Indian village, called *Tiatontarili*, which in the Indian tongue signified the "place of a Strait," indicative of its situation. The site of the town is a kind of triangle, formed by a base line running from the St. Charles to the St. Lawrence; the sides are formed by the two rivers, and the point of confluence is the apex. The point is called Cape Diamond, and consists of solid rock rising almost perpendicularly over three hundred feet above the water. The summit of this Cape is surmounted by the Citadel and fortress, and includes about forty acres of land. The city spreads out in the rear, sloping down the hill to the west, and on the north down to the St. Charles. The Lower Town, as it is called, is built at the base of the Cape underneath the cliff, and running along the two rivers on the north and south. A very excellent, but distant view is had of Cape Diamond, the Citadel, and its rocky and fortified appendages, from the Isle of Orleans, some four or five miles below the city.



There is an air of antiquity about Quebec, which at once arrests the attention of a stranger from the United States, and more especially if he be from the West, where towns and cities are all new, and wear an aspect of freshness and youthful vigor. Many of the buildings in Quebec are quite ancient, and have the architectural style and quaintness of one and two hundred years ago. The walls are massive, and appear to have been put up with a view to durability rather than show, an example it might be well for our modern builders to copy. The roofs are mostly covered with tin and flash back the rays of the sun, so as to make the city, from an eminence near by, appear like masses of burnished silver. Along the fire walls, and up and over the chimneys of these venerable buildings, grass and moss are frequently seen growing, which adds much to their appearance of age.

The principal public buildings in the city are of fine appearance, and well calculated to attract the attention of the stranger. There are six or eight very handsome Catholic Churches, and as many Protestant. The Quebec Exchange is a fine building of cut stone, and was built in

1829. The Marine Hospital, on the bank of the St. Charles, in the rear of the city, is a noble structure, and cost nearly one hundred thousand dollars. The exterior is of the Ionic order, and is copied after the Temple of the Muses on the Ilissus, near Athens. Within the building there are Catholic and Protestant Chapels, with suitable apartments for Housekeeper, Steward, Nurses, Medical Officers, examining and operating rooms, Museum, &c., and accommodations for nearly four hundred patients. The grounds connected with it contain about six acres, and are beautifully laid out in promenades and gardens.

The population of the city in 1850 was 37,365, which has doubtless been increased two or three thousand since. It is essentially a Catholic city, since, of the entire population in 1850, more than thirty thousand were connected with the Roman Church. Notwithstanding this large Roman element, Freemasonry has obtained a strong foot-hold here, there being several flourishing Lodges in the city, actively engaged in their mystic labors.

Every tourist to this far-famed place will desire to visit the Plains of Abraham and recall the glorious recollections connected with that historic spot. Going out through the St. Louis Gate, we took the road leading towards one of the Marcello Towers. On our way we passed the Governor General, Sir ——— Head, with his wife, in an open carriage driving into town. He was a fine looking, gentlemanly man, of middle age and sandy complexion; his wife a fresh and rosy English woman. Both were well but not gaudily dressed, and were driven by a servant in livery. His Excellency was followed by a couple of officials, also in an open carriage. A little behind them were two elegantly dressed and beautiful young ladies, in a small open buggy drawn by a handsome pair of ponies. One of the girls was driving, and handled the reins as though used to the business. On a seat extending out from the rear of the buggy, sat a great brawny man, who appeared to be a servant. He was riding at his ease, while the young lady was performing the part of coachman! We *supposed* they were the daughters of "His Excellency," but in this we may have been mistaken. The whole cortege dashed rapidly up the road towards the city without noticing any one, or being noticed by others.

From the Plains of Abraham you have a beautiful view of the St. Lawrence, both above and below the city, with the Island of Orleans reposing in the distance. There are still some remains of the redoubt within which General Wolfe received the fatal wound, when at the head of his brave Grenadiers. Lower down, and near the road, is the well, now within an enclosure, from which water was brought to quench the thirst of the dying hero. On the spot where he fell stands

a neat Corinthian pillar, surmounted by a Roman helmet and sword, erected to the memory of the gallant hero.

In the month of July, (1759) Wolfe had a severe engagement with the French near the falls of Montmorenci, about eight miles below the city, in which he was worsted. This disaster so preyed upon the young hero, naturally sensitive, that he was thrown into a severe fever which came near terminating his life. On recovering, he determined to strike another blow at the enemy, and, if possible, drive them from Quebec and retrieve his lost laurels. In executing this design, he landed on the south side of the city, at what is now called Wolfe's Cove, on the morning of the 13th of September. The advance soldiers scrambled up the steep ascent, pulling themselves along by roots and boughs of trees, drove a small French guard from the top of the bank, and thus made way for the whole division to reach the summit. Wolfe was one of the first on shore, and it was evident that he had determined to win the day or die in the effort.

After reaching the Plains of Abraham, Montcalm, in command of the French force, attacked the English with great vigor. The two rival Generals were both young, and to each was entrusted a mighty stake—no less than the supremacy of England or France in the Canadas, and on these beautiful plains, on a bright morning in September, the question was to be decided by the martial prowess of both nations.

We shall not attempt a description of the battle. The French General was slain, his army worsted, and Quebec passed under the banner of Old England, which still waves proudly over it. Wolfe was first slightly wounded in the wrist, which he bandaged with a handkerchief, and, at the head of his Grenadiers, led them to the charge of a redoubt in the possession of the French. That charge turned the fortunes of the day, but Wolfe received a second and then a third ball, when he fell mortally wounded. Fortunately he lived long enough to learn that he was victorious. On receiving the fatal ball, he said to an officer near to him, "support me, let not my brave soldiers see me drop. The day is ours, keep it." The victorious charge of the English continued, and the officer on whose shoulder the dying hero leaned, exclaimed, "they run! they run!" "Who runs?" asked Wolfe with some emotion. "The enemy, sir," said the officer, "they give way every where!" "What," replied Wolfe, "do they run already? Pray, one of you go to Col. Burton and tell him to march Webb's regiment with all speed down to St. Charles River, to cut off the retreat of the fugitives from the bridge. Now God be praised, I die happy!" With this expression on his lips he breathed his last.

So fell, in the very moment of victory, and at the early age of thirty two, one of the noblest and bravest of England's heroes. His remains were taken to England for interment, and buried in the family vault at Greenwich on the 20th of November, 1759, with "all the honors that could be paid to the memory of a gallant officer." It is a little singular, that the news of Wolfe's defeat at Montmorenci reached England on the morning of the 16th of October, and was announced in an extra Gazette, which caused a general gloom. On the *evening of the same day* Col. Hale arrived, bringing the news of the glorious victory on the Plains of Abraham, which changed the existing gloom into universal rejoicing.

To say all that we wish to, of "Quebec and its surroundings," would require too much space in the present number. In our next, we shall have a little more to say of the city, and then visit the Falls of Montmorenci, and other notable places in the vicinity. Weeks could be profitably and pleasantly spent around Quebec; but our time was limited and every moment was employed. A mere sketch is all we had time to make, and all our pages will afford us room to give.

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### THE TEMPLE AND ITS BUILDERS. NO. 3.

BY PROF. LIPPITT.

"The king commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house."—1 KINGS, v. 17, 18.

"**G**REAT costly hewed stones," it seems were a part of the materials to be furnished by Hiram for the construction of the Temple. It is not known whether these stones were procured from Lebanon or not. There was no necessity of going so far for them, as quarries of the same kind of rock were to be found nearer home. It may be that, wherever obtained, the stone masons of Hiram in conjunction with those of Solomon were to prepare them for the building. Wherever procured, they would become costly by the time they reached Jerusalem with the small means of transport then possessed.

However, in Lebanon large masses of rock were found, which had been detached from the mountain sides, and precipitated into the valleys below, and which only needed to be squared to fit them for use.

The stone of these regions is a hard calcarous whitish stone, and that probably of which the Temple was built. It is still used throughout Syria for building purposes. Having been squared at the quarry

not only facilitated the removal of the stone to Jerusalem, but also enabled the Temple to be reared without the sound of hammer or other iron tools.

The size of these "great stones," will seem wonderful to those not acquainted with the massive character of Syrian architecture. In the foundation of the great Temple at Baalbec, there is one stone sixty-six (66) feet in length by twelve (12) in breadth and thickness, while many others are but little inferior. In a quarry not far distant, which is said to be the place where Solomon had his "great stones" hewn, there is one stone nearly complete in its finish, seventy (70) feet long by fourteen feet six inches broad!

Every one will call to mind also the immense size of the blocks of stone comprising the Pyramids and Temples of Egypt.

There are found still existing in some part of the walls surrounding the area upon which the mosque of Omar stands, and which contained the temple, remains of the old wall, built in all probability by Solomon. It is not difficult to distinguish between the Roman work and the later Saracenic, and this more ancient part. The lower courses of masonry are of a much more substantial character than the remaining portions. In the overthrow of the city, these foundations have remained untouched by the hand of the despoiler on account of the rubbish beneath which they have been buried by the ruin of the superstructure. When the walls came to be rebuilt, the material of the old wall would be used, and as the rubbish was cleared away, the untouched substructure of the old wall would appear. There are thus represented in the walls that bound the area of the old temple courts, three distinct styles of masonry.

Along the whole of the eastern side upon the brow of the steep valley of Jehoshaphat, these courses of ancient masonry may be traced for a great distance. In some places they scarcely appear above the soil, while in other places, especially at the corners, they rise nearly to the height of the walls, composed of huge blocks of stone, and of such firm masonry as not easily to be destroyed. Of such importance were these great "corner stones" in ancient architecture, and so great was the feat of elevating them to their place, that the operation was performed with great ceremony accompanied by loud "shoutings."

Dr. Olin says, "I was surprised as I advanced along this towering bulwark, to observe the immense blocks of stone which compose its foundations, and rise many yards above the surface of the earth. I measured some of them which were nineteen feet long by three and a half in thickness. From the south-east angle of the city they extend northward continuously a distance of seventy paces and are in one



place sixteen courses in height or more than fifty feet. I could not doubt for a moment that these were the remains of the ancient Temple and probably the work of Solomon. Indeed there is nothing of all that I have seen of their architecture in Egypt or elsewhere, which has any resemblance to the massive remains of what, I doubt not, was the workmanship of the ancient Jews."

Another writer thus speaks of this corner. "A close scrutiny of the two sides of this corner, shows it to be (allowance being made for the ravages of time and war), of the highest order, immeasurably superior to the rude piling of Cyclopean blocks at Mycenæ and Tyrenthus. Indeed, I consider it to be the best specimen of mural Masonry in the world. The joints are close, and the finishing of the beveling and facing is so clean and fine, that when fresh from the hands of the builder it must have produced the effect of gigantic relieve panneling. The material is a fine limestone, and is now clothed with that golden hue which a course of ages produces in southern climes."

At the southeast corner of this wall are found the most stupendous remains of this old wall, fig. 1. It rises here to the height of seventy feet. In the upper portions, the courses are irregular and have been undoubtedly built from the ruins of the original structure. In the three lower courses are immense blocks nearly thirty feet long and of proportionate width and thickness. Olin measured one which was found to be twenty four feet long by six feet wide and three feet thick.

Fig. 1.

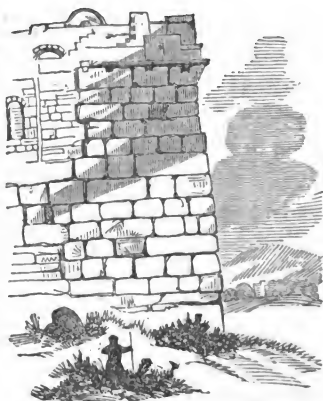
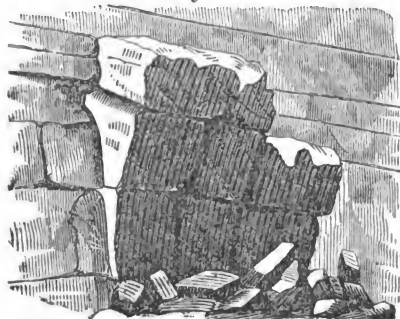


Fig. 2.



"On the western wall about thirty nine feet from the south west corner, several large stones jut out, fig. 2., as if from the bursting of the wall by an earthquake. On close inspection, it is seen that the three courses of these immense stones retain their original positions. The external surface is hewn to a regular curve, and being fitted upon each

other form the foot of an immense arch, that spanned the ravine which separated the temple from Mount Zion, by which Solomon went from the king's palace to the temple service, and which was an object of great admiration to the Queen of Sheba. The width of these stones is fifty-one feet, and they are about twenty-five feet long by five feet in thickness. About a hundred yards from this arch northward, is the place called the Jews Wailing Place. At this spot are five courses of bevelled stones, and over them three courses of smooth faced stones, little if at all inferior in size. The lower courses of masonry are beautifully fresh and polished in surface; others are much decayed. This is the finest preserved section of the old walls of the beautiful house of King Solomon. Here, by permission, the Jews collect every Friday to bewail the departed glory of Israel, and the destruction of the glorious Temple in which their fathers worshipped.

The method of transporting these huge masses for miles from the quarry to Jerusalem, was doubtless the same as that practiced by the Egyptians and Assyrians on low wheeled trucks drawn by oxen or men.

Procopius thus describes the building of the Temple of St. Mary at Jerusalem by Justinian, "They hewed rocks of immense size from the mountains, and having carved them skilfully, carried them thence as follows: "First they made carts of the size of the rocks, and placed a stone in each cart which was drawn by forty oxen chosen by the Emperor's order for their excellence. Then as it was impossible for the roads leading to the city to bear these great carts, they cut out to a considerable extent the mountains, and made a passage for them as they arrived.

In the tombs of Egypt, are found representations of the removal of large masses of stone by means of low wheeled trucks drawn by gangs of men. Similar representations have been found upon the ruined palaces of Nineveh. Here the gigantic winged lion is seen bound by cordage to the sledge, while four companies of men are dragging it at the command of the overseer standing upon the sculpture. Others are seen carrying levers, and bundles of rope, and blocks of wood, and pitchers of water, and jars of oil, which last, some are seen to pour on the ground before the carriage. They all appear to be excited by the shoutings of the men and the furious orders of their leaders. The whole scene was re-enacted by Layard, in removing these images to the banks of the Tigris, for shipment to England. He procured in Mosul, some heavy trucks, and having placed the gigantic sculptures upon them, drew them by means of ropes and gangs of yelling Arabs to the river. Riding upon horseback to superintend the work, with Arab overseers

shouting his orders, and running like mad men hither and thither, with men bearing levers and coils of rope, to be ready for any emergency ; the character of the whole was at once the veriest fac simile of the representations upon the walls of the ruined palaces whence they were drawing them.

In addition, Hiram furnished cunning workmen for enriching the Temple with gold and silver plating, and all the wrought and chased work in gold, wherewith the Temple was decorated. They were also to carve all the most curious part of the ornaments for gilding as well as to cast the brazen lava with its supports, and embroider with cherubic symbols the veil of the sanctum sanctorum. The ark was made by their hands, and the mercy seat of beaten gold, and the cherubim that stretched their golden pinions over it. To oversee all this work, Hiram was sent, possibly, not because he was more skilfull than others in the kingdom, but because the king thought that, being partly of Jewish descent, he would be more acceptable to the Jewish King. Of his history little is known ; of his work we shall have much to say. The character and kingdom of Hiram, the friend and ally of Solomon in the structure of the Temple, will meet our notice, ere we pass to the description of the Temple. But we must defer this till next month.

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### THE MASON'S BURIAL.

BY MRS. SOPHIA H. OLIVER.

A funeral train moves slowly by  
With muffled drum, and measur'd tread ;  
And hearts that echo back the sigh,  
Sad music pours above the dead.  
The youth who slumbers on that bier,  
Died in his manhood's glorious pride,  
Above him fell no kindred tear,  
No long loved friend stood by his side.

For far from his own mountain home  
His cot beside the Alpine stream,  
Where first the morning blushes come,  
Where lingers last the evening beam.  
Far from his parents' tender care,  
His sister's love, his plighted bride,  
From all that made life sweet and fair,  
Within a stranger land he died !

But brothers of that noble band,  
Join'd to the youth by "mystic tie,"  
Supplied his wants with liberal hand,  
And watch'd the spirit's passing sigh.  
And now to music sad and low,  
With measur'd tread, and brow of gloom,  
Wearing the sable badge of woe,  
They bear him to an honor'd tomb.

Oh ! still his mother's gentle care  
For him doth many a garment weave ;  
And still his white-hair'd father's prayer  
Pleads for him in the starry eve.  
Around his picture on the wall,  
His sister twines his favorite flowers ;  
And to the board within the hall,  
Still brings his chair at evening hours.

And she, the lov'd and gentle bride,  
For whose sweet sake he cross'd the sea ;  
Still hastens forth at eventide,  
To meet him 'neath the trysting tree.  
Father ! your prayers avail no more,  
Mother ! your pleasant task is vain :  
Sister and Bride your watch give o'er,  
The lov'd shall ne'er return again !

Oh ! when with swift unerring dart,  
The tidings of his fate shall come,  
And fall on every waiting heart,  
Like to an avalanche of doom.  
Say, in the cup of bitter grief,  
Shall not one drop of sweet be found,  
No balm, to yield the heart relief,  
Or oil, to sooth the torturing wound ?


Yes ! sweet and grateful thoughts shall rise,  
E'en from that bitter cup of pain,  
To those who clos'd the lov'd ones eyes,  
Kind friends beyond the Atlantic main—  
The faithful brothers, ever true,  
Who laid the stranger-youth in earth,  
With all the grateful honors due,  
To manliness, and sterling worth.

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MASONRY takes hold of the best feelings of our nature ; also by cultivating, refines and elevates them.

## THE OLD DIPLOMA; OR, A FRIEND IN NEED.

BY THE EDITOR.

 HE pause which ensued after Bro. Thompson had finished his story and sat down, was a period of intense anxiety and busy thoughts. Every one appeared to be communing with his own heart, looking over the tablet of memory, where his fraternal duties were recorded, and devising ways and means to meet the emergency. The Master, with his quick perception, soon saw the course things were likely to take, and waited for the operation of fraternal sympathy and a consciousness of duty to solve the problem as to what was to be done.

After a brief silence, an aged brother who had been laboring in the mystic temple for forty years, rose to his feet. He was a man of medium height, square-built, erect and manly in his appearance; an Irishman by birth, and with all the impetuous generosity pertaining to that warm-hearted and impulsive people. His name was White, and should he read these lines we beg he will excuse us for placing it on record. Addressing the Master, he spake substantially as follows: "When I was made a mason," said he, "I was taught to put my trust in God. I have done so, not only at that particular juncture, but I *have never since withdrawn that trust*—and have never been disappointed. I do not believe any one will be while he humbly and sincerely acts upon this principle. This meeting was convened to decide what we should do, or whether there was anything at all for us to do. That question exists no longer; here is *work*, and it *must be done*. In our peculiar condition we must go back to first principles—that when work is presented, appropriate and pressing, duty demands its performance without hesitation. The question *was*, whether we should preserve the organization of our Lodge; but that question admits of no further debate; here is work which must be done, and consequently the Lodge must be perpetuated. The only question now before us is, *how* and *when* the work now presented shall be attended to. The document just read, together with the statement of brother Thompson, prove conclusively that the widow and orphan of a departed brother are in distress and require immediate assistance. We have no right to consider the question as to whether we shall render that assistance; *that* was settled when we passed the solemn ordeal of the third degree. We have now only to decide as to *when* and *how* assistance shall be rendered." He then moved that the document and statement presented by brother Thompson be referred to a committee, with instructions to act as the circumstances might require, and their own discretion suggest. This

was adopted without a dissenting voice. He then inquired what means the Lodge possessed to meet the case. The Treasurer responded that the Lodge was the owner of a small desk, the only article of furniture saved from the fire, and twenty dollars in the treasury. Brother White immediately moved that the twenty dollars be placed at the disposal of the committee, which was carried, and instructions given to use it all if necessary,—to relieve the necessities of the widow, whatever it might cost, and the members would meet the bill, if the twenty dollars were not sufficient.

The Master then inquired—"who should constitute the committee?" A moment's silence succeeded, when brother White again rose and requested that *he* might be appointed. Several younger brethren immediately suggested that brother White was old, and as the duty would require considerable labor and exposure, *they* would volunteer to discharge it. The good old brother refused to withdraw his request, and entreated to be appointed on the committee. It was done. The Master then suggested that the question of continuing the Lodge appeared to be settled and required no further consideration; that the case before them and the feeling elicited plainly indicated the course of duty. This was acquiesced in, and the Lodge was closed.

It was now ten o'clock. The night was cold and stormy, as well as dark. Brother White resided some miles off, and several brethren requested him to stay with them, take a good night's rest, and after an early breakfast he could go and look after the suffering family. He politely, but sternly, declined the kind invitations. Said he, "when I was taught to put my trust in God, I supposed that I must still discharge my duty—my whole duty—or that trust would avail me nothing. While I am sleeping in a warm bed that lone widow and sick boy must be suffering. No, no, I could not rest under such circumstances; if *they* are suffering, they must be relieved before I can with a quiet conscience retire to rest;" and mounting his horse, he rode off twelve miles farther from home, alone, through the darkness and the storm. There was a hero—in the cause of suffering humanity; as noble, as generous and self-sacrificing a heart as ever pulsed in the breast of man. Others there were in that Lodge, who would have readily and willingly undertaken the task; but the aged brother would allow no other to deprive him of that luxury of doing good, and the pleasure of ministering to the wants and soothing the sorrows of the helpless and distressed.

It was two o'clock in the morning when brother White reached the cabin of the sufferers. He found the boy still very sick, and the lone mother watching at his side. Who can fathom the depth, or estimate

the strength of a mother's love? No toil exhausts it; no weariness weakens it. suffering but strengthens the cords that bind her to the loved one, and time and endurance but matures the fullness of her maternal affection. She can endure poverty and affliction and suffering with him, and for him, but her heart clings to him only the closer; and the grave, if need be, shall shelter them both. Oh, a mother's love!—it is heavenly, it is divine.

Brother White announced his presence and his mission to the lone watcher, who received his visit as she would that of an angel sent from God. The fire in the cabin was burning low, and fuel there was none, while the suffering ones were shivering with cold. The first effort of brother White was to procure fuel to replenish the fire. Having accomplished this he bade the widow be of good cheer, as he would soon return. He then went to the nearest farm-house, called up the inmates, described the condition of the tenants of the cabin, procured quilts, clothing and other necessities, and with these returned to his charge. He hung up quilts around the lowly couch of the sick one to protect him from the bleak winds; covered him well with others, and thus brought immediate and comparative comfort. Having accomplished this, he again visited some of the neighbors and secured their interest in behalf of his proteges. He also procured some food for the mother and little delicacies for the sick one, such as the heart of woman could suggest and the hand of benevolence could give. Returning, he ministered to their wants. Some warm coffee was made, with the mother's help, and soon she and her strange visitor partook of a good warm breakfast. The son was furnished with toast, and the fever having subsided, and cheered by the kind attentions of the stranger, he was much revived, while the mother's hopes lived again, and tears of gratitude bespoke the emotions of her soul. Brother White was happy. He felt he was doing an angel's work, and he would not have exchanged the privilege for the best farm in that county. The invalid, refreshed and strengthened by the timely ministrations, soon sank into a sound and refreshing slumber, from which he did not awake until sometime after sun-rise, and when Doctor Thomson appeared on a professional visit.

While the sick one slept, the mother and brother White watched and talked. He asked her for her history, which she frankly related, substantially as we gave it in the last number. He learned, also, that she was a member of the same church with himself, and cherished the same blessed hope that when the winter and storms of life were past, she should inherit a crown and kingdom in the "better land." We may not describe the emotions which swelled the heart of Brother White

while he thus held converse with one of God's own children. She was his sister by the unfailing ties of Masonic affiliation ; she was doubly his sister by a still higher and holier relationship ; for they could both look up to God and say, "Abba, Father," with unfaltering confidence. The afflicted one slept soundly, while these two "servants of God" talked over the past, and looked forward with high and inspiring hopes to the future. What if they had both been treading a thorny path-way, wrestling with the common difficulties of life, enduring the frowns of fortune, and toiling on until their appointed time should come : what if the wild winds did chant a mournful dirge around that lowly cabin ; what if a cold November morning did call them again to duty, and the wants and realities of a cheerless world press them to renewed exertions ! In their pious communings they could overlook them all, and beyond the dim horizon that bounded their earthly vision, there rose above the darkness of earthly life, and the deeper gloom of the grave, the clear refulgent outlines of a "better inheritance ;" a world where tempests have hushed their war ; where eternal spring-time succeeds the chill winter ; and where sickness, and poverty, and pain and tears are unknown ! Blessed hope—blissful home ! The two congenial minds talked long and earnestly of their hopes and prospects, and expressed their mutual confidence in the promises and protection—the goodness and faithfulness of Him to whose care they had confided their best and highest interests.

The morning dawned at last ; and the two still talked, while the sufferer slept. With the first light of morning some kind neighbors called to offer assistance, and soon after Dr. Thompson made his appearance. The medicine had operated like a charm, the disease was arrested, and the current of health and life began to flow back upon the shattered system. Brother White lingered around and watched over the lone ones for a day or two like a ministering angel, supplying their wants, and comforting and cheering their hearts, and then left them to the kind attention of the good doctor and the proffered assistance of the friendly neighbors.

In a few days Brother White returned, and found the sick one almost entirely restored and able to pursue his journey. The old parchment Diploma was returned to its legitimate owner, to be treasured as a talisman against future ills, and preserved in memory of a dear one long in the grave. The old cart was re-loaded with the scanty effects of the travelers, and they prepared to take their departure. With prayers for blessings on that good old man and the generous band of brothers who had rendered her such prompt and abundant aid in the time of her utmost need, that pure minded and devoted widow went on



her way rejoicing,—*never* to forget to cherish the last memento of her departed husband, and pray for the devoted brotherhood with which it allied her. The farewell between Brother White and his friends was a touching one. Grateful tears rolled down the cheeks of mother and son, while they pressed the hand of their benefactor, and then turned away to see him no more, 'til they meet in heaven. *His* emotions we shall leave our readers to imagine,—*we* cannot describe them.

By the time Brother White had finished his work of mercy and was ready to make his report, Bro. H. the indefatigable Master, had procured authority for the Lodge to resume labor. A hall and furniture were procured; work offered; the Treasury was soon replenished, and a tide of prosperity set in which is still flowing with undiminished fullness. We hardly need say that the Lodge has ever since been prepared to meet every demand that charity has made upon it.

The Lodge at that time had thirty-six members. Such prosperity has followed, that three neighboring Lodges have since been organized by members taken from it, and at the present time it numbers one hundred members,—as good and true-hearted a body of men and Masons as are to be found any where on the broad earth. The young Lodges, too, take character from, and bear the aspects of the parent Lodge. Not a single jar or note of discord have ever been heard in the parent Lodge since. All is “Friendship, Morality, and Brotherly Love.”

Bro. White still lives, trembling and gray with years, but with as warm and generous a heart as ever beat in human bosom. May he long be spared as a pillar of Wisdom in his Lodge, and to breathe his own generous spirit into the hearts of his younger brethren. We may as well add, that the continued prosperity which has attended the labors of the Lodge, the members have no doubt are, in part at least, in answer to that poor widow's prayers; for night and morn since that hour of trial, she has invoked the blessings of Heaven to rest upon them; and every Masonic heart will echo,—*So mote it be.*

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**BROTHERLY LOVE.**—Is more than a mere name or a mere abstraction. It is evidenced by deeds of kindness to the loved ones; not by acts which injure them in name or property, or destroy their happiness. It protects his weakness and shields him from misfortune. Instead of taking advantage of his misfortunes to injure him more deeply, it avails itself of such events to fly to his assistance and offer assurances of protection and friendship. Brother, how have *you* acted?

## GRAND LODGE OF OHIO.

DEAR OLD CHAIR:—The Grand Lodge of Ohio is still in session, and will probably close to night; but as I know you feel a deep interest in the labors of our own Grand Bodies, I send you this note to advise you early of what has been done. Although you are the most venerable of chairs, and have long been intimately associated with the Order, yet you are not permitted to visit our Annual Communications; I therefore write to let you know what we have done, what we are doing, and what we hope to do.

The Grand Encampment and Grand Council commenced their Annual Sessions on last Thursday, the 18th; the Grand Chapter on the 19th, and the Grand Lodge on the 23d. The Sessions of all these Bodies were well attended, but as the printed proceedings will very soon be in the hands of the Craft it will be unnecessary for me to enter into a detail of their labors. In the Grand Chapter and Grand Council, committees were appointed to consider and harmonize the work, and report the result of their labors at the next annual meeting. This is regarded as an important movement; for although the variations are not very great or serious, yet some slight ones have crept in, and it became necessary to correct the evil before it should become formidable. From the well known skill and mature judgment of those appointed on the committees, I have no doubt of seeing the work fully accomplished, and *entire* uniformity attained in that department of our Mystic Temple.

In the Grand Encampment, the following officers serve the ensuing year: C. F. Hanselman, G. M.; B. F. Smith, D. G. M.; Geo. W. True, G. G.; Platt Benedict, G. C. G.; R. H. Sedwick, G. P.; F. G. Phillips, G. S. W.; Geo. W. Williams, G. J. W.; I. C. Copelen, G. T.; J. D. Caldwell, G. Rec.; Geo. D. Martin, G. S. B.; Chas. C. Keifer, G. Swd. B.; J. Ward, G. W.; J. B. Covert, G. S.

The Officers of the Grand Council, are as follows: J. M. Barrere, G. P.; Geo. Keifer, D. G. P.; G. Steinman, G. T. I.; J. M. Parks, G. P. C. W.; W. N. Foster, G. C. G.; I. C. Copelen, G. T.; Jno. D. Caldwell, G. Rec.; L. N. Freeman, G. Chaplain; H. Sulzbacker, G. S.; J. B. Covert, G. S.

In the Grand Chapter are the following: H. M. Stokes, G. H. P.; K. Jarvis, D. G. H. P.; P. Benedict, G. K.; E. Griswold, G. S.; I. C. Copelen, G. T.; J. D. Caldwell, G. Sec'y.; E. R. Griswold, G. C. H.; C. Moore, G. P. S.; J. S. Reeves, G. R. A. C.; H. N. Spencer, 3d V.; J. K. Marlay, 2d V.; H. Kuhn, 1st. V.; Z. Connell, G. Chaplain; W. P. McCabe, G. M.; H. J. Hukill, G. S.; J. B. Covert, G. G.

The Grand Chapter adopted a resolution instructing its Representative in the next G. G. Chapter, to use his influence to have the Past Master stricken from the list of Constitutional degrees, and allow it to fall back to where it originally belonged. It is to be hoped that this measure will succeed. The P. M. is not a degree, and never should have been dignified with the name ; it is a mere official investiture, and conferring rank only from actual service.

The Session of the Grand Lodge has been, a busy one, and but little time has been wasted. About three hundred delegates are in attendance, and all seem animated by the most genial and fraternal spirit,—determined to do the work assigned them, and play afterwards. Much important business has been transacted, but some will be laid over for mature consideration until the next session. The resolution adopted two or three years since, by which the opinions and decisions given by Bro. W. B. Hubbard, while Grand Master, were made the law, binding the Fraternity in this State, was rescinded. Those celebrated decisions are now left to stand on their own merits ; those which are sound Masonic law will so remain ; and those which are not, will no longer create trouble. The resolution adopting them by wholesale was, as we think, an unwise one, and the Grand Lodge has done well to recede from its position.

A new movement has been made—looking to a uniformity of work in this State ; but it is not yet fully matured, and will probably be laid over for consideration until the next annual meeting. All admit that a discrepancy exists which ought not to exist ; but how to apply a remedy has puzzled the wisest among us. The general features of the plan proposed meet the approbation of many ; but as it is a delicate question, and one which, to be successful, must have the hearty co-operation of all the leading Craftsmen in the State, it will require time and patience to prepare and apply the remedy. As this question affects every Lodge and every member in this State, we hope they will give it their careful consideration. If the plan can be improved, let it be done ; but lay aside all selfishness and dogmatism, and have in view only the honor and reputation of Masonry in Ohio. By mutual concession and yielding of opinions on points not of vital importance, the work *can* be accomplished ; without this, it will never be done.

Twenty new Lodges have been chartered during the present session, and two Dispensations issued. Additional restrictions have been thrown around the organization of new Lodges, and it is presumed the increase will not be so great in the future.

Reports were made and appropriate resolutions adopted on the death

of P. G. Masters Kreider, and Brush, which will be published with the proceedings, and the Lodge was dressed in mourning in token of respect for their memory. The next session of the Grand Lodge will be held at Zanesville, on the third Tuesday of October, 1856.

P. S.—10 o'clock, P. M. The Grand Lodge closed its labors this evening about dusk, after one of the most agreeable sessions it has ever been my good fortune to attend. I have been a member of this Body at almost every session since the year 1837, and at no one have I seen so much of the genuine spirit of Masonry prevailing as at the present one. All seemed to be animated by the same feeling of fraternal kindness, while all were laboring for the common good.

Much of the pleasant spirit which obtained, may, doubtless, be attributed to the fine accommodations afforded the Delegates in this beautiful and hospitable town, and to the unwearied efforts on the part of the resident Brethren, to make our visit an agreeable one. The Hotels are excellent—so say *all* the Delegates—but we can speak advisedly of the Wiler House, for we have tried it for more than a week. In all our public sojournings, and they have not been few, we have never found a Hotel which pleased us better than the Wiler House. Its proprietor, Mr. Cook, is a gentleman, and treats his guests with a cordiality and friendship that makes one feel at home and happy. Every effort has been made to anticipate and gratify our reasonable wants and wishes; the provision was ample and excellent; the rooms and bedding clean and comfortable, and no bar or liquor to detract from the character of the house. Mr. Cook's assistant, the inimitable Campbell, won all hearts by his bland and courteous attentions, and his pleasant face will live in the memory of hundreds for years to come.

The officers of the Grand Lodge are: W. B. Dodds, G. M.; B. F. Smith, D. G. M.; M. D. Brock, S. G. W.; B. S. Kyle, J. G. W.; F. J. Phillips, J. G. T.; J. D. Caldwell, G. Sec'y.; Z. Connell, G. Chaplain; O. A. Lyman, G. O.; Samuel Gould, G. L.; W. McLaughlin, G. M., Levi Butties, S. G. D.; J. A. Riddle, J. G. D.; J. A. Simon, G. S. B.; J. H. McMath and J. Tomlinson, G. Pursuivants; W. F. Rudenstein, L. C. Jones & W. L. Shinnick, G. Stewards; J. B. Covert, G. T.

But it is late, and I must end my letter. To-morrow, I start for home, and hope soon to join you again in our office labors. We will retire into winter quarters and talk over the toil and travel, the joys and sorrows of the summer past. Good night.

EDITOR.

MANSFIELD, Oct. 26th, 1855.

**WANT OF UNIFORMITY.**

The want of uniformity in the work, has long been a subject of regret with all intelligent Masons. Not only does this want of uniformity exist in the work of the Craft in Europe and America, but in the work of different states, and in the Lodges of the same state. Even in our own state, when a strange Brother is called upon to preside he has to inquire, "do you work according to ———, or ———, or ———?"

Now a uniformity ought not only to exist in all the Lodges of a state, but throughout the world.

The question then arises, "how can that uniformity be attained?"

There is but one rational answer to that inquiry—go to the fountain-head for pure water. All Lodges claim to be Ancient York Masons, and to derive their mode of work from the Grand Lodge chartered by King Athelstan, at York, A.D. 926. That Lodge is still in existence, and from it the late Thomas Smith Webb compiled his Monitor. Their ancient records, charts, and traditions have been handed down to the present age, and probably the ancient work is more pure there than elsewhere. At any rate, the most ancient records exist there, and the most ancient manuscripts can be found to illustrate the ancient work.

In Europe, then, particularly where can be found the York rites, the Scotch rites, and French rites, is the place to learn what is ancient and genuine, and what is modern and spurious.

The only way of producing a uniformity of work throughout the world, which shall be genuine York Masonry, is by a convention of delegates from all the Grand Lodges of the world, to compare the present work with each other, and with that of York, and thus a uniformity can be attained.

Impressed with the importance of this idea, while I was Grand Master of the Grand Lodge of Ohio, I addressed a communication to the Grand Master of England and France, urging its importance. To my communication the Grand Master of France, Prince Murat, replied as follows :

"ORDER OF PARIS, Oct. 5th. 1854.

**MUCH ATTACHED BROTHER :**

I have received your favor under date of the 22d May last, in which you inform me that the Grand Lodge of Ohio, in Cincinnati, has raised you to the dignity of Grand Master.

I can but approve of the selection made by our worthy Brothers of the Lodges subject to your jurisdiction, for I doubt not they have

chosen from among their number a distinguished Mason, and one who is worthy of directing their important labors.

I propose to call a Universal Congress of Freemasons, of the whole world, at Paris, in the month of June, 1855, at the time of the Great Exhibition of Universal Industry.

I cherish the hope that all the Masonic powers will be represented at it, and that they will share in the important labors that will engage the attention of that great assembly. I hope that you will endeavor, by all means, to be present at this Congress. I desire your presence here all the more, as it will give me the opportunity of renewing the ties of fraternity which bind the Masonry of the United States to the Masonry of France.

I have ordered that all the documents published by the Grand Order of France, be sent to you. For myself, I shall ever receive with the greatest pleasure, whatever communications you shall be pleased to make me.

Receive most esteemed Brother, the assurance of my truly fraternal regard.

The Grand Master of Freemasonry of France. S. MURAT."

This communication, enclosed in an envelope directed to the Grand Secretary, was accidentally mislaid, and did not reach me until three days before the last Grand Lodge of Ohio. Whether the proposed Universal Congress met I have no means of knowing, as the time proposed had long passed before I received the communication.

Such an assembly would produce an uniformity of work throughout the Globe, and I hope this initiatory step will be followed up by our present M. W. Grand Master.

I am, fraternally, yours

AKRON, Nov. 7, 1855.

L. V. BIERCE.

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#### WITHDRAWING PETITIONS.

BRO. MOORE: The other evening I attended a Lodge meeting. A committee made a favorable report on the application of some person for initiation. A ballot was taken, which was not clear, and the presiding officer, without any reason assigned, ordered the ballots distributed a second time, and before the second ballot was taken, a motion was made to suspend the balloting until the next regular meeting; but before a vote was taken on this motion, leave was asked to withdraw the petition, which was granted, and the petition was accordingly withdrawn. Is this Masonic? Is not the rule on this subject, when


once a petition is received by the Lodge, it must be acted on, and either accepted or rejected? There is no such thing as withdrawing a petition. Will you be pleased to give us the Masonic law on this question.

Yes. It is found in the 10th Rule for the government of subordinate Lodges: "After a petition is regularly received by a subordinate Lodge, and entered upon its minutes, it shall not be withdrawn without the consent of the said Lodge—at least three-fourths of the members present concurring therein."

This is the rule; but it does not say at what period of the process the petition may be withdrawn. The practice under the rule has been to allow it to be withdrawn before a report was made, but not afterwards. We should greatly doubt the propriety of allowing a petition to be withdrawn after a report has been made—much more after a ballot has been had.

ED. REVIEW.

#### OUR FAMILY CIRCLE.

 DREAM—"that was not all a dream."—Reader, did you ever dream? We do not mean by this word one of those wild and disordered vagaries which flit before the imagination during the hours of slumber, when Reason has laid aside its scepter, and the thoughts roam and ramble like unbridled boyhood on a holliday in Spring; but that sober, distinct and substantial dreaming which recalls the past with accuracy, and lives over again the hours of pleasure which have taken wing. This is dreaming—substantial, profitable, pleasureable dreaming.

We are somewhat favored with the faculty of remembering pleasant emotions. The gladsome hours of by-gone years are treasured as gems in the cabinet of memory. The countenance of a *genuine* friend we remember much more accurately than we do that of an enemy, though we rarely forget either,—the former, never. So with bright spots on the path of life, and happy hours, and pleasant emotions. We look back to them when gone, and see, and hear, and feel them again and again. These are dreams—life's sunny dreams. They often come like angels, with golden wings and rosy crowns, scattering dew-drops of sweet remembrance, and shedding a rainbow hue over the darker aspects of life around us, while they touch their harps, and sing—oh, how sweetly!

They come, as now, in hours of quiet, when busy day has passed, and the world has wrapped its night-robe around it, and gone to rest.

Then, at our little desk, in our much-loved library, these bright ones come at our wooing, and present anew the unmixed cup of pleasure, and recount the joys that are gone—but not forever. We yield to the charmed influence of the presence, and the soul becomes a willing captive to the blessed emotions that crowd upon it like the returning tides of ocean. Such dreaming is but living over again the gemmed hours of the past, selected for their bloom and fragrance, their unrestrained purity, and more than earthly beauty. They are the chosen sunsets and moonlights, and rosy dawns, and hours of love, and glad songs, and gushes of rapture that have been scattered sparingly over the past, and all woven up into a panorama of exceeding loveliness. How they enchain the disturbed passions, and lure the thoughts from grovelling care to the borders of a better land, and the faint glimmerings of a brighter day. We love to dream; for while such visions pass before us, the dark shadows of earth-life flee away, and the sheen of a better existence throws its drapery all around us.

But *that* dream! It was not the shadow of a coming event, but the re-appearance of what was past; and the lingering sun-beams of a pure enjoyment rested on it. Not a single dark feature was discernible; no embittered feelings; no black ingratitude of false and forfeited friendships; no scowling eye, or traitorous thought, or embittered jealousy mingled in the view that rose up before us. A band of brethren—warm hearts and true hearts—were together for the last hour of an annual communication. Their “work” was done, and the lingering “good-bye” was to be uttered ere they turned away to their distant homes, not *all* to meet again until “the Temple’s completed,” and its builders mingle their greetings in that city “not made with hands.”

The interior of a large hall, filled with two hundred Craftsmen, was before us. For a week they had been together in harmony, consulting and laboring for the welfare of more than two hundred and fifty Lodges. Reports had been made, discussions had been heard, conclusions were reached, and, though all could not think just alike on all questions, the cord which bound those true hearts together was not severed or weakened. Their

“Objects, ends, and aims”

were the same, and each one’s efforts had tended to the same result. Disappointment had sometimes looked in with troubled brow, but confidence drove away the shadow, and harmony strengthened its cords, binding all still closer in fraternal union.

The mystic ceremonies were ended. The “man of God” had returned the acknowledgments of two hundred grateful hearts to Him who had crowned their meeting with his blessing, and prayed that the



same blessing might rest upon them in their dispersion. The company rose to their feet, and the solemn sentence which closed the session for a year fell from the lips of the Grand Master. Each heart breathed a prayer that we might meet again, and each form lingered in its place, as though reluctant to leave a spot around which clustered so many fond and pleasant memories. A holy calm rested upon each throbbing heart in that assembly, and emotions were welling up too big for utterance.

A tall, stern man, slightly bowed in form, was standing in the "East." The Jewel was yet upon his heaving breast, and the insignia of command had just fallen from his hand. On his right stood an elder P. G. Master, who, for nearly thirty years, had labored assiduously in the mystic temple. On his left was the "Deputy," of fewer years, but ripe in experience, and with a face that glowed all over with the genial emotions of his heart. Near them was a man of years, of medium height, erect in form, of a staid and dignified mien, and a countenance calm, quiet and serene. He was the Chaplain, and had just commended that company to the paternal and protecting care of a "Father in heaven." In the West and South were men younger in years and inferior in authority, but not less zealous in the cause. Around the hall were brethren of different ages and varied knowledge; some trembling under the weight of "three score years and ten;" others at the noon of manhood; and yet others of fewer winters. Near the center of the hall stood a stout, portly form, erect and square, and head sprinkled with gray. He, too, is a P. G. Master. He had been temporarily absent from the hall, not expecting the "close" so soon, and had not now time to make his way to his appropriate station beside his compeer. All was silent, and all eyes were concentrated upon the face of that stern man in the "East," while each heart was responding a mental "so mote it be," to the just uttered prayer of the Chaplain.

Silence was in that hall. Suddenly a voice, in a clear, firm tone, began a well-remembered song:

"Adieu, a heart-warm, fond adieu,  
Ye brothers of the mystic tie;"

and immediately two hundred manly voices took up the words, and "Burns's Farewell" was rendered as we scarce ever heard it before." As the strain moved on, the hearts of that company melted; thoughts of parting crowded in, and forebodings of the future intruded themselves; and "who shall be absent at the next year's gathering?" was whispered in undertones. And then a sad picture rose up before them: weeping friends, a "narrow house," the dark-winged angel, and

"dust to dust." Still the song proceeded. At last, with full and gushing hearts, the following words come in :

"And you, farewell, whose merits claim  
Justly that highest badge to wear;  
May heaven bless your noble name,  
To Masonry and friendship dear."

As these were sung, the P. G. Master on the right turned to that stern man in the center, on whose manly breast rested that "highest badge;" their extended hands were in a moment interlocked, while the big tears flowed freely down the cheeks of the elder, and the features of the stern one relaxed—if a tear was not in his eye, the emotion was in his heart. The other P. G. Master—him of the frosted head—was, meanwhile, on the floor, in the midst of his brethren, and catching the whole spirit of the passing moment.

That was a scene not often witnessed, either in reality or in vision, and the recollection of it will not soon pass away. Scores of strong men, unused to the melting mood, wept like children, and two hundred fraternal hearts beat in unison. The song was concluded, and a momentary silence ensued; but the melody was still echoing, and the sentiment was still felt. Each one seemed reluctant to interpose an obstacle to the current of blissful emotion which swayed all hearts, and spread a living tide of rapture through that company of mystic Craftsmen. A hearty shaking of hands ensued, and fond adieus were spoken, and brothers said, Farewell, and turned away to seek for loved ones in the distant home.

That company separated to meet again; but, perchance, not until the voyage is ended, and the haven of rest is gained. May they *all* greet each other when their work is done, and each receive from his Master's lips an approving welcome to that "city whose maker and builder is God."

*Perhaps* ours was a waking dream—it was certainly very like the reality; and the vision, though past, will be long remembered.

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MORROW, OHIO.—We attended at this place, by direction of the Grand Master, on the evening of the 3rd of November, and instituted the new Lodge under its charter, Morrow, No. 265, and installed its officers. It goes to work under favorable auspices; and though it may not be able to have a large membership, it will doubtless be efficient. It now has a body of zealous members, and its officers, we are persuaded, will discharge their duties with fidelity. We wish the new Lodge success, and shall be disappointed if it does not do a good work.

Morrow is a pleasant little town on the Little Miami Railway, about thirty-six miles from the city. There is but one drawback to its quiet and character, and that is a miserable grog-shop, and the unfortunate victims that are lured to destruction by its pernicious influence. We hope that, by some means, the town will get rid of this nuisance.

The members of Morrow Lodge, with their wives and families, took supper together after the installation, at the hotel kept by Mrs. Pidgeon. The supper was excellent, and the family gathering a pleasant one. We hope they may have many such in the future. Our old and excellent friend, Dr. Hunt, is Master of the Lodge, and we are confident he will take good care of it.

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THE OTHER SIDE.—We have often commended the zeal and fidelity of the Craft; but rarely have said anything about their lack of these virtues. In a letter recently received, a brother draws the following picture, which we give in hopes it may work a reformation. He says: "We have about thirty-five members, but can only get from five to ten out to our meetings. These attend regularly, and do the business; the others are at the groceries, taverns, shops or stores, engaged in playing dominoes, checkers, &c. Some are profane, and some drink too much. What *shall* we do?"

Why, talk to them, remind them of their duty, and if they *will* not reform, suspend or expel them. Don't let the character of your Lodge and the honor of Masonry be disgraced by such unmasonic conduct. If there is no other way, call on the Grand Master—better give up your Charter than foster such conduct. They are of more injury to the Order than all the anti-Masons in the land.

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OSKALOOSA, IOWA.—In this flourishing city there are two Lodges and a Chapter—all at work. A correspondent from there says: "Our Order is still progressing, and the cry is, Light—more light; and with the light of the Review, we hope to keep within the limits of the compasses, keeping constantly in view the ancient landmarks entrusted to our care." We append the names of the officers: HIRAM CHAPTER No. 6—J. Y. Hopkins, H. P.; G. W. Baer, K.; D. H. Colville, S.; W. S. Edgar, Sec'y. TRI-LUMINAR Lodge No. 18—J. Y. Hopkins, W. M.; L. A. Chorn, S. W.; J. Cunningham, J. W.; S. A. Rice, Sec'y. SEEVER'S LODGE No. 54—D. M. Gunn, W. M.; G. W. Baer, S. W.; W. S. Edgar, J. W.; J. Rhinehart, Sec'y.

We are glad to learn the Craft are prospering so finely in Oskaloosa.

ABINGDON, ILLS.—Our correspondent at this place writes us, that at their last Grand Lodge, they obtained a Charter for a new Lodge in that place, after working under a Dispensation the previous year. About twenty new members have been added since the Dispensation was granted, all excellent men, and good Masons. The officers are: Gabriel Williams, W. M.; C. W. Higgins, S. W.; C. C. Lewis, J. W.; and D. Clark, Sec'y.

We may add that reports from various quarters of Illinois indicate a rapid progress of the Royal Art; and that the additions are of such men as will do honor to the profession.

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IOWA CITY, IOWA.—The following are the officers of Iowa City Chapter No. 2: H. Tuttle, H. P.; M. Mygatt, K.; A. Hart, S.; J. N. Clark, Sec'y.

Iowa City Lodge No. 4: Milton Mygatt, W. M.; A. Peck, S. W.; W. Street, J. W.; C. A. Robbins, Sec'y.

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TOULON, ILLINOIS.—The officers of Toulon Lodge No. 93 are: A. Moncrief, W. M.; W. F. Thomas, S. W.; ———, J. W.; Isaac C. Reed, Treas.; Jeff. Winn, Sec'y.

This Lodge, we are glad to hear, is flourishing finely.

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#### EDITOR'S DEPARTMENT.

TEXAS.—The Grand Lodge of Texas will hold its next Annual Grand Communication in the city of Galveston, beginning on the third Monday of January next. We acknowledge the receipt of several polite and pressing invitations from brethren in that State to be present at their Grand Lodge, but fear it will be impossible for us to enjoy that privilege. We should much like to spend a few weeks in the genial South, away from our Northern storms and tempests, and among the warm-hearted brethren of the land of the orange. But what would our old chair do, and our numerous correspondents, and above all, our favorite Review? We fear "our work" would suffer were we absent so long. The sunshine of the last summer lured us away to the green hills and prairies, and now we must atone for it by closer attention. But we send our greeting to our friends on the Gulf Shore, and trust they may have a pleasant reunion after the labors of the year. We may see them *some day*.

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THE GLOBE HOUSE, at Victoria, Texas, is kept by our excellent Brother, J. L. Nickelson, a devoted Mason and efficient landlord. We commend the "Globe" to our friends travelling through Victoria, and feel sure they will be well taken care of.

**HOW STANDS THE CASE?**—A correspondent from Texas says: "P. McD., a member of the Lodge, died about two years ago. On his death he was urged by his wife to have a Catholic priest called in to absolve him. The priest refused to perform the rites of his church unless the sick man would renounce Masonry. This he refused to do for three days, at the end of which time the priest absolved him; but it is not known whether he renounced or not, only by way of inference. A few minutes before he died he commended his children to the care of his masonic brethren. Now, are they not entitled to receive from the Lodge all that any indigent children of a deceased Brother should?"

We can only answer that if the Brother was *worthy*, and in good standing when he died, his children should be cared for. We have but little charity for the Roman priests, who are the bitter enemies of Masonry, and but little more for the Roman mother, who would second their views; but we must judge our Brother charitably, and throw every doubt in favor of the poor orphans. If we err, let it be on the side of mercy and in favor of helpless innocence.

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**SWINDLED.**—Our brethren at Saco, Maine, complain that they have been swindled by a man who remained among them for two months, and contracted sundry debts on the strength of his being a Mason. He professes to have been a Purser in the United States Navy—which is not so. His real name is Ansel L. Bradbury, but he goes by the name of Ansel L. Burton. "He is a large heavy set man, dark hair, eyes and whiskers." The brethren wish him posted, that he may not take in others as he did them. He is a native of Buxton, Maine. Pass him round.

**ANOTHER.**—A man by the name of William McKinney has been imposing upon the Craft in Cleveland, Ohio. He is an expelled Mason from Georgetown, Kentucky, (Mount Vernon Lodge.) Watch him.

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**CANADA.**—A very important and complicated question is now being agitated among the Craft in the Canadas—that of a separate and independent organization. Many and conflicting opinions are entertained as to the propriety of the movement and the proper course to pursue to attain the desired object. We had intended to present our views in the present No., as requested, but will have to defer them a little while.

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**"THE LIBERAL ARTS."**—There is talk of a new college, to be located at Hillsborough, Ohio, and to be under the patronage of the Craft in this State. We hope it will not end in talk. We should be glad to see an institution of learning, firmly established and of the very highest rank, under the patronage of Masons. The Bible should underlie the whole superstructure, and its great truths be interwoven with all the instructions given. We would have it free from sectarianism, untrammelled in its investigations, and thorough in all its departments of study. Can we not have such a school? It would be a monument to the genius of Masonry, and a bulwark against the vile aspersions of its traducers. Build it up, brethren; lay its foundations broad and deep, and rear it up as a great central luminary from which light and truth may radiate to the remotest corners of our land.

FROM A LADY in Kentucky we received a letter, a few days since, from which we make the following extract: "My husband, being a zealous Mason, has taken your Review for the last five years, and from reading it attentively I have become a strong advocate for the good cause. I know no better way of doing the cause of Masonry good than by placing your Review in the hands of every individual I can prevail with to take it. You will therefore send it to Mr. ———, and I will hand the money to your agent, Bro. Ware, of Cynthia. I hope its circulation may extend to the four corners of the earth, and its influence increase until there shall not be one left to gainsay any of the glorious principles of the Order; and may God ever bless and aid you in your labors." We add—"so mote it be!"

We most heartily thank that good sister for her kindness. Her efforts to disseminate the true principles of Masonry should cause many indolent brethren to blush for their own want of zeal: for many neither read themselves (unless they can *borrow*) nor care whether others do. We hope they will take a lesson from this lady in Kentucky. If our sisters knew how deeply they were interested in Masonry, more of them would take an interest in spreading the truth, by encouraging a wider circulation of the Review.

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WHAT ARE HIS PRIVILEGES?—A correspondent requests answers to the following queries: "A member of a Lodge had charges preferred against him; the Lodge was summoned; a trial had, and the accused was found guilty, but no punishment was fixed by the Lodge. Is the brother so found guilty a member in good standing in said Lodge?"

We answer, yes. The Lodge having failed to inflict any punishment, he suffers none, and consequently maintains the same relation to the Lodge he did before he was found guilty.

Again: "Can a member of the Lodge legally object to the brother so found guilty sitting in the Lodge at any of its meetings?"

We answer, no. Until the Lodge shall inflict a punishment for his offence, he has as good a right to attend all its meetings, and enjoy all the rights and privileges of a Mason, as any other member.

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SCOTLAND—BURNS—A CANE.—We are under very great obligations to Bro. McMillan, of Dumfries House, Scotland, for two canes, cut, one from the Banks of Ayr, the other from a hedge on the farm where the Poet, Burns lived. One we have presented to our friend, Bro. Covert, of this city; the other we shall carefully preserve in memory of the giver, and as a memento of the immortal Bard of Scotland. A thousand thanks, Bro. McMillan, for your kind remembrancer.

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ELECTION OF OFFICERS.—During the present month the Lodges of Ohio hold their election for officers to serve the ensuing year. The Grand Master has issued a circular to the Lodges, requiring them to forward him a list of the officers elect, as soon as convenient. This information it is important for him to have, and it is hoped the Lodges will not fail to furnish it.

THE PROCEEDINGS of the Grand Lodge of Ohio are rapidly passing through the press at the time of this writing, and will probably have been received by the subordinate Lodges before this No. of the Review reaches them. The Grand Secretary deserves much credit for his promptness in this behalf; for as the transactions of the Grand Lodge are important, the subordinates should have them as soon as possible. We venture a suggestion to the Masters: When you receive the proceedings, examine and mark all important items, and have such read in your Lodge at a stated meeting, for the benefit of the members.

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ENGRAVING.—We shall have another splendidly engraved Portrait in our January No. (if the artist gets it finished in time, and we have the promise that he will.) It is the portrait of a prominent Craftsman in one of our Western States, and will no doubt highly gratify his numerous friends, as well as our numerous subscribers.

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TO CORRESPONDENTS.—Articles designed for publication in the Review *should* be on hand by the first of the month, and *must* be by the 15th, or they must lay over.

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BACK NOS.—We have plenty of back Nos. with which to supply new subscribers. Our friends need not be afraid to send on new names, as we have made an ample provision for such.

Many young brethren are now, and will be, coming into the Order during the fall and winter, who would like to have the Review, and *ought* to be reading. We will thank our friends to increase our list as far as possible during the winter, and thus aid us in disseminating light and knowledge among the Craft.

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### LITERARY NOTICES.

FOOTPRINTS OF AN ITINERANT.—We have given this book a thorough reading, and now thank the author for furnishing us a work so full of interesting description and thrilling narrative. Its pencillings are drawn by a master hand, and its sketches of scenes and characters are natural and true to the life. Its stories are told with a truthfulness and vividness that move the heart, and, despite of philosophy, the tears will flow—luxurious tears, that make you feel happier when you have shed them. We cordially commend this volume, by Bro. Gaddis, to our readers: they will realize the worth of their money, twice over, every time they read it. For sale by Applegate & Co., Main street.

LIGHTS AND SHADOWS OF FREEMASONRY. By Rob. Morris, K. T.—We acknowledge the receipt of a copy of this work from Bro. Leonard, of New York. It is a handsome octavo, and well got up. It has been for some years before the Craft, and its merits and demerits are widely known. It is a well-written production, and portions of it are interesting. Published and for sale by J. W. Leonard & Co., 383 Broadway, New York.

**LONDON MONTHLY MAGAZINE.**—The London Freemasons' Magazine is republished by John W. Leonard & Co., 383 Broadway, New-York. There are some excellent articles in every No., but there are too many details of feasts, and speeches, and toasts. Our English brethren are fond of good living.

**NATIONAL MAGAZINE.**—This noble monthly fully maintains its high reputation, and well deserves the warm commendations it receives. It should be found in every family, and read at every fireside. Published by Carlton & Phillips, 200 Mulberry street, New York.

**CASTE; a Story of Republican Equality.** By Sydney A. Story, Jr.—We are indebted to the publishers for a copy of this work, just from the press. It is a book that will doubtless create quite a sensation among readers, as the story is well conceived and most graphically told—depicting real life in vivid colors, and portraying human nature in lights and shades not always discoverable to the casual observer. Published by Phillips, Sampson & Co., Boston. For sale by Applegate & Co., Main street, Cincinnati.

**WAGER OF BATTLE.** By Henry W. Herbert.—A very interesting story of Saxon slavery, bearing this title, is on our table. It is elegantly written, and some of the descriptions are inimitably fine. The times of the old Saxons and Normans furnish abundance of startling incident, heroic adventure and feats of prowess; of gallantry and chivalry; of honest, blunt, rough men, and beautiful and pure-hearted women, for lively and entertaining volumes. The one before us is the best of that class of works we have seen in a long while, and will richly repay the reading; indeed, if you commence it you will find it difficult to stop until you are through it. Published by Mason Brothers, New York. For sale by Applegate & Co., Cincinnati.

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### MARRIED.

**MARRIED,**—At Brighton, Iowa, September 6, 1855, by Rev. Bro. B. Roberts, of the Congregational Church, Bro. J. W. Prizer to Miss Charlotte Moore, daughter of Anson Moore, Esq., all of Brighton.

**MARRIED,**—In Ridgefield, Huron county, Ohio, on the 3d of September last, by Rev. S. A. Lee, Bro. Milton Mygatt, of Iowa City, Iowa, and Miss Helen C. Young, of the former place.

The young couple have our best wishes for their happiness. The craft *must* be prospering in Iowa when such additions are being made.

**MARRIED,**—In Lee county, Iowa, on the 7th of November last, by Rev. Bro. S. K. Fowler, Bro. the Rev. Charles Babcock to Miss Angeline Hart.

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### LOVED AND LOST.

**DIED,**—In Owen County, Indiana, on the 19th of August last, Bro. George E. Nichols, aged 34 years. Bro. Nichols was a worthy member of Fulton Lodge No. 248, at Delta, Ohio. He died far from home, but every attention was paid to him by the kind-hearted brethren of Spencer Lodge.



**DIED**,—In this city, on the 31st of October last, Capt. James Paul, aged 62 years. Bro. Paul was formerly a resident of Pittsburg, but for several years past has lived in this city.

He had been a Mason from early life; and during the bitter persecutions which the Order endured in Western Pennsylvania, Bro. Paul remained

“Faithful among the faithless.”

He never shrank from his duty or profession, but in the darkest days stood up proudly for the Order, and gloried in being a Freemason.

At the time of his death he was a member of Lafayette Lodge No. 81; also of Cincinnati Chapter, Council and Encampment. He was a genial and true-hearted man, and was much beloved by a large circle of friends.

His remains were interred with masonic honors; a very large procession of Masons, Odd Fellows and citizens attending on the mournful occasion.

**DIED**,—On the 5th of October last, at Cambridge City, Indiana, Bro. John H. Brown, in the forty-fifth year of his age. Bro. Brown was a worthy member of Cambridge Lodge No. 5, and was much beloved by its members.

**DIED**,—At the residence of her father, at Knowlesville, Orleans county, New York, Mrs. Martha J. Lawrence, wife of Bro. Henry C. Lawrence, of Lafayette, Indiana.

Mrs. Lawrence was but twenty-two years and six months old, and had been married but about one year. Thus fell in the morning of life, one much beloved by a large circle of devoted friends. We sincerely sympathize with Bro. Lawrence in his deep affliction. In the short space of one year, a father, brother and wife have gone to the grave. But God “doeth all things well.” There is a land where friends shall meet again.

**DIED**,—In Connersville, Indiana, on the 8th day of October, 1855, Bro. William Tindall, aged 48 years; a member of Warren Lodge No. 15.

**DIED**,—In Backmantown, Montgomery county, Ohio, on the 18th of October last, Bro. Enoch Backman, aged 71 years; a worthy member of Libanus Lodge No. 80.

**DIED**,—In this city, on Friday, the 9th of November last, Bro. Samuel Glenny, aged 52 years. Bro. Glenny was a Mason of many years' standing, faithful, zealous and true; a good man, and universally esteemed for his amiable and excellent qualities. He was a member of Cynthia Lodge No. 155, and was buried with the solemn rituals of the Order.

**DIED**,—In Springfield, Ohio, on the 16th of June last, Bro. Cyrus D. McLaughlin, aged 42 years; formerly Worshipful Master of Clark Lodge No. 161.

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### EXPULSIONS.

**LEWIS TAYLOR** was, on the 22d of October last, expelled from all the rights and privileges of Masonry by Kreider Lodge No. 197, at Quincy, Ohio.

**JAMES P. ELLIOTT** was, on the 24th of September last, expelled from all the rights and privileges of Masonry by Union Lodge No. 71, Ripley, Ohio.





Your friend & Ser.  
L. S. Darwin

*Middleton Wallace & Co. Engrs. & Prs. Cin. O.*

# The Masonic Review.

Vol. XIV.—CINCINNATI, JAN., 1856.—No. 4.

Theodore S. Parvin.

BY THE EDITOR.



E give in the present No. a beautifully engraved Portrait of Bro. THEODORE S. PARVIN, the present Grand Secretary and P. G. M. of the Grand Lodge of Iowa. The long and faithful services of Bro. Parvin, in the various departments of our noble edifice, have made him known to the Craft throughout the United States, and given him a prominence which can only be attained by patience and perseverance, and as the reward of zeal and industry. We present his Portrait to our readers as a token of our own estimate of his worth, and the appreciation of his invaluable services by the brethren of his own jurisdiction.

We hope it will yet be a long while before we, (or any one else,) shall be called to pen the biography of Bro. Parvin; and as he will likely read what we write of him, it will not do to say too much of his virtues or speak too freely in his praise. We hope to meet him again in a few months, and may win a rebuke by speaking too freely of his many excellencies. However, he will pardon us if we furnish a brief, but truthful, sketch of the Grand Secretary of Iowa,—his past and present.

Bro. Parvin was born in Cumberland county, New Jersey, January 15th, 1817, which makes him thirty-nine years of age the present month. His father was a seaman and captain of a vessel for several years: his mother, an excellent and devoted member of the Presbyterian church. The father being much at sea, young Theodore was mainly in charge of his mother, who instilled into his young mind the great truths of our "Great Light," and thus laid the foundation of a structure he is yet building and adorning.

In November, 1829, the father of young Parvin removed with his family to this city. In January, 1831, Theodore was placed in the Woodward High School, where he made a rapid progress in his studies,

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more especially in the mathematics. In the fall of 1833 he commenced the study of the Law with the Hon. Judge Walker, and graduated at the Law School in this city in 1837, at which time he was admitted to practice. He had taught in the public schools of this city for three years while pursuing his legal studies, and acquitted himself as a faithful and efficient teacher.

In the spring of 1838, Gov. Lucas, of this State, was appointed Governor of the Territory of Iowa, and young Parvin accompanied him as his private Secretary, and settled in Burlington. The next year he removed to Muscatine, (his present residence,) and, having been appointed Prosecuting Attorney for the District, entered upon the practice of his profession. At the end of two years he resigned the office of Prosecuting Attorney, and was elected for three consecutive terms Judge of the Probate Court. Upon the organization of the United States District Court in Iowa, Bro. Parvin was appointed the Clerk, which office he still holds.

When a little boy at school in Cedarville, New Jersey, young Parvin's father one day took him into the Lodge hall, which was directly over the school-room. That visit to the mystic hall made such an impression upon his mind, that the day he reached his majority he called on Elam P. Langdon, Esq., of this city, and then W. M. of N. C. Harmony Lodge, to request him to present his petition for initiation. It was presented, and he was accepted and initiated on the 14th of March, 1838, in N. C. Harmony Lodge No. 2, in this city—with one or two exceptions the oldest Lodge west of the mountains. Bro. E. P. Langdon was at the time, W. M.; John Evans, S. W.; and M. Brigham, J. W. He was "passed" on the 9th of April following, and "raised" on the 9th of May,—Bro. Samuel Reed officiating as S. D. in each degree, and thoroughly instructing him in the work and lectures.

At the time Bro. Parvin removed to Iowa his petition was before the Chapter here, but he had to leave before it could be acted on. He subsequently received the Chapter degrees in Iowa City Chapter, in Jan., 1845.

Bro. Parvin was Secretary to the Legislative Council during the winter of 1840—41. A few Masons were found there, and they determined to organize a Lodge. Bro. Parvin drew up the petition and presented it to the D. G. Master of Missouri, who issued a Dispensation and the Lodge was organized, Bro. Parvin as S. D. He demitted from this Lodge in February, 1841, and removed to Muscatine, (then Bloomington,) where he united with others in organizing another new Lodge, of which he was also the S. D. Subsequently, he became Secretary and then Master of the Lodge; into this last office he was in-

stalled on the 4th of Dec., 1843. He represented his Lodge in the G. Lodge of Missouri, and was the Delegate from it to the Convention in Iowa City in January 1846, which organized the Grand Lodge of Iowa, of which he was elected the Grand Secretary.

Bro. Parvin has been G. Secretary of the G. Lodge of Iowa ever since, except two years, (1852-3,) during which he filled the office of Grand Master. He prepared the code of laws by which the G. Lodge has been governed ever since its formation, and under which it has prospered and increased until it already numbers nearly eighty subordinates. He has also written all the reports on Foreign Communications presented to that Body, except the last one. In September, 1847, he received the degrees of R. & S. Master, at Dubuque; and in January, 1855, he was created a Knight Templar in Apollo Encampment No. 1, at Chicago, Ill.

He was one of the petitioners for Washington Chapter No. 4, and its first H. P. As such he represented his Chapter in the Convention at Mount Pleasant in 1854, (at which we were present,) when the G. Chapter of Iowa was organized, and he was elected the first G. H. P. During that year he organized, in person, four new subordinate Chapters, and instructed their officers in their respective duties, besides visiting the other Chapters in the State. He was also the first T. I. G. M. of Webb Council of R. & S. Masters. In March last, DeMolay Encampment was organized in Muscatine—the first in the State—of which he is G. C.

During the G. Mastership of Bro. Parvin, he traveled over the State at large, and visited and instructed a majority of all the subordinate Lodges. Several years ago he came into possession of an old copy of Anderson's Constitutions, which he *committed to memory*, and was thus at all times well posted in the fundamental laws of Masonry, and well qualified to instruct in these important principles.

Immediately after the organization of the Grand Lodge, Bro. Parvin conceived the design of a Grand Lodge Library, and laid the foundation for it. The Grand Lodge made him the Librarian, and nobly sustained him in efforts to enlarge it. He has now the proud satisfaction of knowing that his Grand Lodge has the best and most extensive Library of any G. Lodge in the United States. This will be his monument in generations to come—a prouder and loftier one than many of us can hope for.

In 1850, Bro. Parvin became a member of the Presbyterian Church, of which we believe he is now an Elder. He has told us that he attributes his religious character to the sound lessons and instructions given him in his youth by a pious mother, seconded by the influence of

Masonry and the conversation of his excellent wife—also a member of the church. He is much devoted to the cause of Sunday Schools, as well as of every enterprise which has for its object the welfare of humanity.

Tracing the course and labors of Bro. Parvin through his Masonic career thus far, we have found him faithful and efficient in every place he has occupied. As a Grand Secretary he has few if any superiors. He has a large development of *order* in his mental constitution—"a place for everything and everything in its place," and pursues his work with perfect system. He is truly benevolent, and feels keenly the wants and woes of the destitute. Though in moderate circumstances, he is educating, at his own expense, the poor orphan son of a deceased Mason, and is always ready to assist in charitable and deserving objects.

Bro. Parvin is not faultless, however—we shall find few that are; but he is conscious of his own frailties, and we shall not name them. There is a certain sternness in his temperament that impels him to a rigid enforcement of laws to the letter: perhaps this leads him sometimes to extremes, but it grows out of an element of unflinching integrity, and "perfection is rarely attained on earth." His judgment, too, is fallible like our own, but his heart is a fountain of noble impulses. We wish him a long life—we *know* it will be useful.

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#### ENOUGH FOR CHARITY.

It was in a Lodge in Charleston, South Carolina, some years since, when a question of some ordinary expenditure being under discussion, the Treasurer, by way of warning, reported that there was a deficiency in the usual available funds of the Lodge. The motion for the expenditure was therefore abandoned. In a subsequent part of the evening, an application for charity was read, and on a motion to grant it, a cautious brother alluded to the previous report of the Treasurer, when that officer replied: "For the purposes of any other expenditure, the funds of our Lodge are low, but there is always enough to answer the claims of charity." The expression was an enthusiastic one, and may be traced to the warm spirit of Masonic benevolence, which exists in thousands of Lodges—but it was not an exaggerated one, for the donation was ordered and paid.

## INVOCATION.—A SONG FOR MASONS.

BY MRS. A. L. RUTER DUFOUR.

We meet, oh Father, in thy name,  
And crave the blessings of thy love;  
Frail, erring, sinful, we would fain  
Ask of Thee wisdom from above.  
Our hope our all of strength is thine,  
No merits of our own we plead,  
But humbly bow before thy shrine,  
Imploring what we daily need.

Be *Thou* our *Sun* and *shield* and *guide*,  
Unite our hearts with thy pure love,  
In them may faith and hope abide,  
To do Thy will as done above.  
The mystic ties that bind us here,  
Oh may they e'er unsever'd be,  
That we may grow in soul more dear  
As we approach eternity.

May *Faith* and *Hope* and *Charity*,  
Be the rich graces to us given.  
Yielding their incense unto Thee,  
Fitting us for our Lodge in heaven.  
May wisdom of the serpent be  
Combined with meekness of the dove,  
That we may with humility  
Work well the missions of Thy love.

WASHINGTON, D. C., Nov. 12th, 1855.

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YOUR DUTY.

Brothers united, to you it is given  
To lighten the woes of a sin-blighted world,  
Far over the earth, on the full winds of heaven,  
Now let your banners of love be unfurled.  
Write there the blessed theme  
Faith, Hope, and Charity,  
Names that shall live through the cycles of time.  
Write them on every heart,  
Make them your guide and chart,  
Over life's sea to the haven sublime.



## Biographical Sketches of Distinguished American Masons.

BY BRO. W. P. STRICKLAND, D. D.

### LA FAYETTE.



THAT American heart does not throb with liveliest emotions of joy at the name of La Fayette? If the names of Washington and Franklin are household words, inspiring with greater love and veneration than ever the *Dii Penates* of a Roman idolatry imparted to the inhabitants of the world wide empire of the Cesars, the name of the patriot La Fayette is none the less worthy of veneration. These are not imaginary deities, or at least the apotheosis of heroes and warriors in whom rage, revenge, and lust, were the more prominent attributes, and who were thus regarded as the more commendable and worthy on that account, but they were living realities, and filled the country with their heroic and worthy deeds.

On the 6th of September, 1757, nearly one hundred years ago, Gilbert Mottier de La Fayette was born in the castle of Chavaniac, in Auvergne, France. His father was an officer in the French army, and bravely fell fighting for his country at the battle of Minden, when Gilbert was in his infancy. Thus early bereft of a father, he was left to the care of a patriot mother, who instilled into his youthful mind a love of liberty and heroism which developed themselves in his after life, and secured for him a world wide renown. At a very early period he gave evidence of talents of no ordinary character; and when only seven years of age, he was placed in the college of Louis Le Grand of Paris. With the development of his intellect under the mental discipline to which it was subjected, were collaterally exhibited those traits of character which invariably secure to their possessor the esteem of all with whom they are brought in contact. He had great modesty and urbanity of manners, connected with a benevolence of heart, which prompted him to seek the welfare of all within his reach. He passed successfully and brilliantly through the college course, and graduated at an early age. The first position he occupied in society was that of page to the Queen, from which he rose to the rank of a commissioned officer in the French army; an honor at that time only conferred upon those who possessed superior talent and distinguished merit.

These distinctions were gained by him before he had reached his seventeenth year, about which time he entered into a matrimonial alliance with the Countess Anastasia de Noalles, one of the most accomplished and beautiful women of France. It was a happy union of kindred spirits admirably formed by nature and education for ministering to each others happiness. To the wealth of their affections was added a worldly affluence which though it possess not the power to confer happiness, is nevertheless, wonderfully capable of augmenting earthly bliss. They came not suddenly up by some adventurous speculation or freak of fortune, into a princely style of life for which they were unfitted by taste, education, and habit, but they entered with grace and dignity the gayest court in Europe, the favorites of all, and the proudest and brightest ornaments of every circle in which they moved.

Surrounded as he was with all the endearments of society, everything combining to render him happy, nothing but the profoundest love of liberty, the loftiest patriotism, and purest philanthropy manifesting itself in a regard for the cause of human rights and a universal brotherhood, could have severed the silken bonds which bound him to country and home. In the midst of all the fascinating allurements by which he was surrounded, he heard the trumpet of freedom as its clear shrill notes came sounding over the waters from the distant western world. The stern struggles of the American Colonies in their efforts to resist British aggression and tyranny, and the self sacrificing devotion which characterized the patriots of the revolution, inspired La Fayette with an admiration and zeal for their cause which prompted him at once to espouse it, and he made a proposition to the American Commissioners then in Paris, to enter the army of Washington.

Franklin and his associates could offer him no inducements in the way of emolument, indeed anxious as they were to secure the services of the young French officer, they could not even afford him the means of conveyance to the scene of action. No obstacles of this kind however had any effect in deterring him from enlisting in the cause of freedom, and accordingly he fitted out a vessel and freighted it with munitions of war and clothing at his own expense. Having got all things in rediness for departure, and having received letters of reccomendation from the Commissioners to the Congress of their country, he embarked secretly for the land of the free and the home of the brave, in the winter of 1777.

He had already become a member of the Masonic fraternity, and had frequently met with Franklin in the Lodge. Like Washington, he had in early life identified himself with the Masonic fraternity, and his attachment grew with his years. He had doubtless heard with no

small degree of satisfaction that Washington and many of his generals were members of the ancient and honorable order, and while he was going to assist in the vindication of the cause of human freedom, he was also about to identify himself with a brotherhood whose motto is Universal philanthropy, relief and truth.

Early in the spring of 1777, his vessel landed at Charleston, South Carolina, and he and his companions were warmly welcomed by General Moultrie, Major Huger and the little band of veterans around them. Timely was his arrival with a supply of clothing for the destitute soldiers, and as he distributed to each and gave a sword to every officer, he realized in his own generous and magnanimous nature a thrill of joy which all the trappings of royalty could not impart. From Charleston he hastened to Philadelphia, and delivered his letters and despatches from the Commissioners to Congress. He offered himself as a volunteer, desiring to enter the army without any remuneration except that connected with the high and ennobling satisfaction of enrolling his name with the heroic band who had pledged for liberty "their lives, their fortunes, and their sacred honors." In July following, Congress passed an act accepting his services and gave him a commission as Major General of the Continental army. With this rank which he so richly deserved, and which he so heroically sustained to the end of his brilliant career, he placed himself under the command of Washington.

It was not long until he was afforded an opportunity to display his skill and bravery on the field of battle, and the battle of Brandywine where he was wounded and disabled for weeks, will forever tell of his heroic achievements. Again we find him in the battle of Germantown the same brave and skillful officer. Such was the confidence his courage and skill inspired in Washington, that he was selected by him to lead several most daring and hazardous expeditions, in all of which he gave the most entire satisfaction to Washington, and also to Congress. In times of greatest trial when the aspect of things was the most gloomy and disheartening and it seemed as though the fortunes of war would turn on the enemy's side, and this fair land be given over to the hand of oppression, La Fayette never for a moment faltered. He stood like a rock in the midst of the ocean against which the angry surges dashed in vain. He had embarked all in the struggle for independence, and with him there was no other choice than to see the end of the contest for freedom.

When the struggle became so doubtful that it was difficult for the most sagacious observer to tell on which side the scale would turn, La Fayette with a view of reinforcing the army returned to France for volunteers. His labors were successful, and in July 1780, France

sent a naval force to the rescue. La Fayette was placed in command of the expedition against Lord Cornwallis in Virginia. Here he found his troops in a forlorn condition, without food or clothing, and without hope of obtaining any from Congress. In this sad condition he borrowed money from merchants in Baltimore on his own credit, and appealed to the fair daughters of the monumental city, who responded most nobly to the call by plying the needle in making up garments for the soldiers who were soon comfortably clad.

When all things were in readiness, La Fayette took the field with his army against the veteran British General Cornwallis. On the 20th of September, 1781, a siege was commenced, and the result was a victory achieved over the proud forces of Great Britain. This signal victory decided the fate of the Colonies, and shortly after the renowned General, whose skill and courage were worthy of a better cause, surrendered his whole army to the illustrious Washington and the brave La Fayette. Several nations promptly acknowledged the independence of the United States. The ensigns of royalty were banished from our shores, and the stars and stripes waved triumphantly over the land of the brave and free. An admiring world looked upon the heroic achievements of these sons of freedom, and their names became the watchword of liberty to all who were struggling for human rights in every land.

After serving the American army for a period of six years, and having expended in that time one hundred and forty-seven thousand dollars in the glorious cause, he made preparation to return to his own country. On his departure he received the highest tokens of respect from Congress, the officers of the army, and the nation at large. The success which had crowned the efforts of the American people in throwing off the British yoke was felt upon the nations of Europe, and none felt its influence more than the people of France. The whole French army became inspired with the spirit of freedom, and they resolved to be free; but unfortunately such is the crushing and stunting influence of a monarchy that they could only embrace the abstract principles of liberty, and not having learned the principles of self government, they were wholly unprepared for such a state. The excitement was up and it was impossible to resist its power. The people, wild with the idea of liberty, rushed madly on, and so threatening became the aspect of affairs, that the States General Assembly, which had slumbered for years, was convened for the purpose of arresting the insurrection. This Assembly consisted of deputies chosen by the nobility, clergy and common people. So terrific was the storm of passion which swept over the nation, that this august body trembled like a reed shaken by the wind. Anarchy mounted its desolating car, mad ambition reared

its crested front and Jacobinism put on its dreadful power. Civil war raged, the guillotine did its bloody work, and revenge and cruelty only ceased for want of victims wherewith to glut its rage. Amid this scene of carnage and death, La Fayette stood calm and undismayed. He commanded the military, and had the confidence of the entire soldiery. At one word of command he could have cut off the cold hearted Robespierre, the cruel Mirabeau, the treacherous Duke of Orleans, the ambitious Paine and the bloody Murat. But the companion of Washington had learned to rise above revenge and cruelty, and to practice humanity. By his calm and fearless course he succeeded so far in controlling the storm as to give to France a Constitution approximating Republicanism. The nation was not ready for any form of government short of monarchy, and the result was that all the efforts of this distinguished friend of liberty were lost in the crazy whirl of Jacobinism. He resisted the intriguing plans of his enemies and the enemies of France, with manly courage to the last, and in the National Assembly he tore the mask from the hideous form of anarchy and wild ambition, and in the most overwhelming manner convinced all minds, not prejudiced, of the destructive measures of the opposite party. When he had finished his address, he withdrew, and taking the command of his army he marched against the Austrian Netherlands. But no sooner had he departed than coward like, the Assembly proscribed him, and put a price upon his head. Finding that it would be impossible to stem the angry tide which was setting in so strongly against him, he resolved to flee to the United States. In his flight he fell into the hands of the Prussians, who delivered him over to the Austrians, and after being subjected to every indignity and insult he was thrown into a loathsome dungeon at Olmutz where a bed of rotten straw, an old table and a broken chair constituted all the furniture of his wretched apartment. While in this prison he suffered great tortures of body and mind, his estate was confiscated by the Jacobins, and his amiable and beloved wife cast into prison. England, the United States, and several other governments looked upon the imprisonment of La Fayette as a violation of the laws of nations, of common justice and humanity. Washington and many others made great exertions to obtain his release, but the Emperor of Austria was inexorable. A bold but unsuccessful attempt was made to rescue him by Col. Huger and Dr. Ballman of South Carolina, whose thrilling exploits on that occasion are worthy of all praise. Such was the amiability and gentleness of Madam La Fayette that even the blood thirsty Jacobins were constrained to set her at liberty, and no sooner was she released than she hastened to the gloomy prison of her husband, determined to share his sad fate. With

her two daughters she left France in disguise and arrived safe at Olmutz. When she made application to see her husband, it was only granted on condition that she should never be permitted to leave the prison after entering within its gloomy walls.

Who has ever known the heart of woman to fail when the object of her love is in peril? This noble woman did not hesitate for a moment to comply with the merciless demand, and when the dungeon door rolled back on its grating hinges the hard hearted soldiers who guarded the prison witnessed a scene of deep affection which caused them to weep like children. When she entered, all she could utter as she clasped the companion of her youth in her arms was *my loved husband*, while the expression, *my dear father* burst from the sobbing hearts of his affectionate daughters. That scene can never be portrayed by pencil or pen. Madam Le Stael in alluding to it said, "Antiquity offers nothing more admirable than the conduct of General La Fayette, his wife and daughters in the prison of Olmutz.

Continued exertions were made in the Congress of the United States, and in the House of Commons in England, for the release of the prisoners, but nothing could move the heart of the obdurate tyrant who held them, nor until the conquering Bonaparte humbled the proud and cruel Emperor, did any ray of hope pierce the darkness of their dungeon. In accordance with the treaty at Campo Formio, in 1797, this patriotic family was restored to liberty, after an imprisonment of five years. After tranquility had in some measure been restored to France, La Fayette and his family returned to the land of their birth. He located at La Grange, and soon inspired by his demeanor the respect and confidence of all who were around him. Ever ready to promote the welfare of his own people, he engaged in every undertaking calculated to bring about such a result; and showing himself at all times the friend of humanity, he presented to the world a model of benevolence and open hearted unselfish kindness which every philanthropist would do well to imitate. He had not lost his power over the French people by his proscription and imprisonment, as was fully evinced at the memorable three days' revolution of 1830. He exerted at that fearful crisis an almost magic power over the excited multitude. In the short period of seventy-two hours he restored tranquility, formed a new government, and commenced a new era in the history of that wild and impulsive nation. He could then have been crowned King of France, but like the illustrious Washington, to him crowns were empty baubles, airy phantoms formed to allure for a time and then vanish in abdication, chaos or blood.

All will recollect with what enthusiasm his visit to this country was hailed in 1824. The whole land kept jubilee at his arrival, and his course through the country was marked everywhere with demonstrations of joy and rejoicing. He was the man whom all delighted to honor. In every crowd he sought his surviving companions in arms, who had fought and bled by his side in the glorious cause of American Independence.

While in the United States he visited many of the Lodges, and reunited with his brethren in the solemn and impressive ceremonies of the ancient order. When Washington was living, he had sent a Masonic dress made by the hands of Madam La Fayette to his illustrious brother. This dress consisted of a sash, collar and apron. The color of the sash was crimson, it had two large rosettes, one on the shoulder and the other at the side. The collar was made of the same material. The apron was of white silk, wrought and trimmed with broad gold fringe. The color of the sash and apron were peculiar to the Scotch rite Masonry, to which it is said La Fayette belonged. When La Fayette visited the museum in Alexandria where these interesting memorials are kept, he recognized the dress as that (to use his own words) "which he had sent as a present to his dear Brother Washington," at the same time remarking that the dress was made by his beloved wife. The scene was represented by those present as one of profound and thrilling interest. While he spoke of the early associations connected with them, and dwelt upon the virtues of Washington and his compatriots as brethren, his feelings were wrought up to the highest pitch of excitement, and all hearts deeply participated in the moving scene. Subsequently, in a Masonic procession, La Fayette appeared in the Masonic dress of Washington.

Many Lodges in various parts of the country, were constituted at the time of his visit, and since bearing the name of the illustrious La Fayette. While he was in Cincinnati he visited the Lodge, and "old La Fayette," Cincinnati, boasts of a name equalled only by that of Washington.

We regret that we have so little historical data in regard to La Fayette as a Mason, yet we are happy to know that he belonged to the ancient and honorable Craft, and on all occasions in times of war and in times of peace met his brethren upon the level, and parted upon the square.

Congress remunerated La Fayette for his large expenditure of money in behalf of the nation, and when he left our shores to return no more, he left with the blessing and benedictions of the millions whom he had assisted in achieving their liberties. His useful and patriotic life how-

ever was drawing to a close. Nobly had he acted his part in the great drama, and when the time came for the scene to close it found him calm, resigned, cheerful and happy. The God whom he served did not forsake him in the last hour. With a firm hope in the glorious immortality that awaits the good in that house not made with hands, eternal in the heavens, he closed his earthly life on the 21st of May, 1834. The pageant of his funeral was of the most imposing character. He was a member of the Chamber of Deputies at the time of his decease. The marked attention and deep sympathy of that body, the deep lamentations of the French and American people, the demonstrations of grief by every civilized nation on receiving intelligence of his death, all combined to show the high estimation in which he was held by the old and new world. Long as the deeds of our patriot fathers shall be remembered, long as we cherish the recollection of the soul stirring events of the revolution, long as America shall be free and her glorious institutions shall be handed down from sire to son, from generation to generation, so long will the name of La Fayette, close by the side of that of the immortal Washington, be revered; and in the battle cry for liberty which shall be heard coming up from the oppressed nations it will prove a watch word to stir the soul of the struggling to noble deeds.

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## THE REVELATIONS OF A SQUARE.

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BY GEO. OLIVER, D. D.
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### CHAPTER III. CONTINUED.

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“The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a caricature and broadside, which were published in ridicule of the proceedings. The former was entitled, ‘The solemn and stately Procession of the Scald Miserable Masons, as it was martialled on Thursday, the 18th day of this instant April;’ and the latter was headed, ‘A geometrical view of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in



the Strand, on the 27th day of April, 1742.\* And what sort of a procession do you think it was? You shall hear.

"First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many tea-canisters, filled with broken glass, four shovels beaten with brushes, two double-bass dripping-pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then followed six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick waggon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and other funeral symbols.† After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword Bearers preceding the Grand Master‡ in a dust-cart, and followed by the Grand Officers§ in

\* A few additional passages in this amusing paper, which produced a great deal of uproarious mirth amongst the Fraternity at the time, may not be unacceptable by way of note. It commenced with a "Remonstrance of the Right Worshipful the Grand Master of the Scald Miserable Masons, in which he claims a seniority over all other societies, whether Grand Volgi, Gregorians. Hurlothrumbians, Ubiquarians, Hiccubites, Lumber Troopers, or Freemasons; and disclaims all relation or alliance whatsoever with the latter Society, because, as he asserts, it would tend to the sacrifice of his own dignity, the impeachment of his understanding, and the disgrace of his solemn mysteries."

† The entire description runs thus: "Six stately unfedged horses, with funeral habiliments and caparisons, carrying escutcheons of the arms of Hyram Abyff; viz., a Master's Lodge, drawing, in a limping, halting posture, with solemn pomp, a superb open hearse, nine feet long, four feet wide, and having a clouded canopy, inches and feet innumerable in perpendicular height, very nearly resembling a brick waggon. In the midst, upon a throne of tubs raised for that purpose, lays the corpse in a coffin, cut out of one entire ruby; but, for decency's sake is covered with a chimney-sweeper's stop cloth, at the head a memorable sprig of cassia. Around in mournful order placed, the loving, weeping Brethren sit with their aprons—their gloves they have put in their pockets; at the top and at bottom, on every side, and everywhere all round about, this open hearse is bestuck with escutcheons and streamers, some bearing the arms, and some his crest."

‡ "The equipage of the G. M.," so runs the document, "being neatly nasty, delicately squalid, and magnificently ridiculous beyond all human bounds and conceivings. On the right, the G. M. *Pony*, with compasses for his Jewel, appendant to a blue ribbon round his neck. On the left, his Excellency—Jack, with a square hanging to a white ribbon, as G. M. elect; the Hon. Nic. Baboon, Esq., S. G. W., with his Jewel, being the Level, all of solid gold and blue ribbon; Mr. Balaam von Asinam, J. G. W., with his Jewel, the Plum-Rule."

§ *Attendants of honor.* The G. Sw. B. carrying the Sword of State. It is worth observing that this sword was sent as a present by Ishmael Abiff, a relation in direct descent to poor old Hiram, King of the Saracens, to his Grace of Watlin, G. M. of the Holy Lodge of St. John of Jerusalem in Clerkenwell, who stands upon our list of Grand Masters for the same year. The G. Sec. with his insignia, &c. Tickets to be had for 3 megs a carcass to scan the pannum boxes, at the Lodge in Brick Street, &c. NORZ.—No gentlemen's coaches or whole garments are admitted in our procession or at the feast."

carts, each drawn by four donkeys; the procession closing with probationists and candidates.

"This good-natured burlesque afforded the Craft much amusement; but in the year 1745 it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honours of Masonry, and had enlisted a number of low characters and buffoons in a scheme to exhibit a mockery of the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

"At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: 'No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge; for, as Masons, we are of *the oldest Catholic religion* above hinted;' which refers to the following passage in the first Charge: 'In ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to *that religion in which all men agree.*'"

"A Brother present opened the Book of Common Prayer, which was always in the Lodge, and explained the phrase, *oldest Catholic religion*, by a reference to the *Te Deum* composed in the 4th century by St. Ambrose—'The Holy Church *throughout all the world* doth acknowledge Thee;' concluding that it must mean Christianity, which was typified in the two earliest dispensations known in the world, viz., those of the Patriarchs and the Jews; when Martin Clare delivered his opinion in words to the following effect: 'I have had several long and interesting conversations with Bros. Payne, Desaguliers, and Anderson on this very subject: and it is evident from their researches, that the belief of our ancient Brethren favoured the opinion that Masonry is essentially Christian; that it is indebted to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians; and that, therefore, the religion in which all men agree was the Christian religion. The ancient Charges, which are now before us,

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Copies of the caricature have been published by Hone in England, and Clavel in France; the former professing to have taken his version from the original Broadside: and the latter from the collection of Bro. Morison of Greenfield, but they differ in many essential particulars.

\* See the Ancient Charges in "Anderson's Const." Ed. 1738.

were extracted from old masonic records of Lodges, not only in Great Britain, but in foreign countries ; and at the time when those records were originally compiled, the religion in which all men agreed was the general religion of Christendom—of the Holy Church throughout all the world, which, as has justly been observed, the *Te Deum* pronounces to be Christianity. The most ancient manuscript which passed through the hands of Bros. Desaguliers and Anderson during their researches, gives a decided affirmation to this doctrine, as may be gathered from the following passage :

Bysechyng hym of hys hye grace,  
 To stonde with zow yn every place,  
 To conferme the statutes of kyng Adelston,  
 That he ordeynt to thys Craft by good reson,  
 Pray we now to God almyght,  
 And to hys swete moder Mary bryght,  
 That we mowe kepe these artyculus here,  
 And these poyntes wel al y-fere,

\* \* \* \* \*

And as thou were of a mayd y-bore,  
 Sofre me never to be y-lore;  
 But when y schal hennus wende,  
 Grante me the blysse withoute ende;  
 Amen! amen! so mot hyt be.

This manuscript is supposed to have been compiled in the time of Athelstan, and I should, therefore, conceive its authority to be decisive.'

"In the above-mentioned year I had passed to a new Master and a new Lodge ; and the first conversation I heard was on the subject of a pretended revelation of Martin Clare's revised lectures and ceremonies, in a book called 'The Testament of a Mason ;' \* where it was feigned that the formula had been found amongst the papers of a deceased Brother high in office, and consequently, might fairly be presumed to contain the real secrets of the Order. The question was asked, Who is the author ? and it was subsequently traced to one of the unfaithful Brothers who had been disappointed in his expectations of being nominated to a Grand Office.

"During the same year, if my memory be faithful, a Brother was introduced into our Lodge, whose name was Coustos. He was a foreigner, and not wanting in assurance. A great sensation, however, was created, when he exhibited some scars which betokened very severe wounds, that had been inflicted, as he affirmed, by torture in the Inquisition, at Lisbon, to extort from him the secrets of Freemasonry. It appeared, by his own account, that he had resisted both persuasion and force ; and that his final escape out of their hands was owing to the in-

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\* "The Testament of a Freemason; ou, le Testament de Chevalier Graaf." Brussels, 1745.

terposition of the British Consul. Subscriptions were entered into in order to enable the sufferer to publish his account of the whole affair, which accordingly came out in the following year, and put a considerable sum of money into his pocket.”\*

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CHAPTER IV.

*The Schism.—Dr. Manningham.*

1747—1760.

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“She teacheth Temperance and Prudence, Justice and Fortitude, which are such things as men can have nothing more profitable in their life.”—SOLOMON.

“Thys booke is not for every rude and unconnyng man to see, but to clerkys and very gentylmen that understands gentylnes and scyence.”—CAXTON.

“Conscia mens recti famæ mendacia ridet.”—OVID.

“I HAVE been thinking, sir,” the Square continued, “how very extraordinary it is that the French Masons, as intelligence was brought over to this country from time to time, should have been so blind to the truth, or so ignorant of the legitimate principles of our divine Order, as to have instituted infidel societies in many of their chief cities, and invested them with the name of Masonry; for such were the various Elus or Elected Masons, as they styled themselves, which about this time were springing up, like noxious weeds, all over the continent of Europe. But it is still more strange that any of the English Fraternity should have been so indiscreet as to have admitted their claims to brotherhood. In the year 1747, one of our members produced in the Lodge a pamphlet which had just made its appearance in London, as a translation from the French, professing to reveal the veritable secrets of the Order, † by describing the revised Lectures and ceremonies; and was, in fact, a catchpenny publication, written to pander to the morbid appetites of the curious, who are ever in search of the means of procuring illegitimate and doubtful intelligence respecting the mysteries of Freemasonry, when the end might be obtained in a more satisfactory manner by the honorable process of initiation. No notice, however, was taken of it, and I passed quietly through two or three hands, of whom

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\* “The sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon.” London, 1746. Bode, 1779. Birmingham, 1790. Hull, 1810. London, Spencer, 1847.

† “L’Adepte Maçon, or the true secret of the Freemasons.” London, 1747.

I have nothing particular to say, till I was placed on the breast of Dr. Manningham, Deputy Grand Master, a London physician of great eminence, who proved a very active Master of the Lodge, and under his rule we rapidly increased in numbers and respectability.

"This worthy Brother had already distinguished himself as a Mason, and established a powerful influence amongst the Fraternity; and about this time he contributed, by his able and judicious conduct, to restore harmony to the Craft, which had suffered considerably from the apathy of Lord Byron, the Grand Master, who, for four years together, had neither held a Grand Lodge nor nominated a successor. The Fraternity being thus neglected, several old Masons, with Past Grand Master Payne at their head, held a private meeting to consult on the safest and most legitimate method of proceeding in the present emergency. Bro. Payne proposed that a public meeting of the Brethren should be called by advertisement to deliberate on the propriety of proceeding to the election of a new Grand Master. He admitted that it was a strong measure, but thought that the exigency of the case would justify it. Dr. Manningham, being present, observed that he was afraid it would be a breach of masonic law; and if not, it might tend to introduce a party spirit amongst the Brethren, which is always more easily evoked than subdued. He promised, however, to communicate with the Grand Master on the subject, and assured them that a Grand Lodge should be convened at the usual time of the year, and a successor elected conformably to ancient practice. With this promise G. M. Payne professed himself to be content; and thus the breach was healed by a judicious application of the laws and principles of Masonry.

"Dr. Manningham was a *bon vivant*, as, indeed, all men were, who had any pretensions to move in good society. He would have lost caste if he had been otherwise; for the only alternative a gentleman had in these days, at a dinner or tavern party, was to get drunk, or give mortal offence to his entertainer.\* On this principle, the suppers after Lodge hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily, and often, to say the truth, the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three-

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\*A sermon was preached by Robert Harris, of Trinity College, Oxford, dedicated to the Justices of the Peace in Oxfordshire, who were notoriously hard drinkers, in which he says, "In drinking there is art, and in the world it is become a great profession, regulated by laws and ceremonies. There is drinking by the foot, by the yard, by the dozen, by the score; for *wager*, for *victory*, *man against man*, *house against house*, *town against town*, and how not?"

bottle man, and a disgrace to retire from the dinner-table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents.\* There was some truth in Hogarth's representation of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and with a broken head. This picture was much talked about, and, although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

"Notwithstanding these circumstances, there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. M. to him one day. He was a city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

"We heard, about this time, that certain Jews were implicated in the unauthorised innovations of our continental Brethren, if indeed they were not the chief movers of them, as was asserted by some authorities; † and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the continent,‡ the English Jews soon became successful candidates

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\* "Sir Richard Steele spent half his time in a tavern. In fact, he may be said to have measured time by the bottle; for it is on record that, being sent for by his wife, he returned for answer, that he would be with her in half a bottle. The like may be said of that great genius Savage, the poet; and even Addison was dull and prosy till he was three parts drunk. It is also recorded of Pitt, but I cannot vouch for the truth of it, that two bottles of port wine per diem were his usual allowance, and that it was to this alone he was indebted for the almost superhuman labor he went through during his short but actively-employed life. His friend and colleague, Harry Dundas, the ancestor of Earl Zetland, went the same lengths. Sheridan, latterly, without wine was a driveller. He sacrificed to it talents such as no man I ever heard or read of possessed; for no subject appeared to be beyond his reach. The learned Porson was a drunkard, and so was Robert Burns the poet."—[Fraser's Mag., vol. xi., p. 730.]

† About this time, the Council of Emperor of the East and West at Paris, granted a patent to a Jew, named Stephen Morin, deputing him a Grand Inspector-General for the purpose of propagating the hauts grades "in other countries beyond the seas;" meaning in the New World. (Thory, Act. Lat., tom. i., 78.)

‡ We have the evidence of Thory (Acta Lat., tom. i., 78), that at this period France abounded in Lodges, with surreptitious Constitutions, false titles, Charters antedated, and delivered by pretended authorities; being not unfrequently fabricated by the Lodges themselves; and even constituting Mother Lodges and Chapters without the slightest legal sanction.

for admission into our symbolical Order; for it was justly contended that, as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order, whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

“Rumors now arose, whence originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge; and being a reputable and intelligent man, he was, of course, accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening in a numerous Lodge, Dr. Manningham expatiated large'y, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He contended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

“Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; ‘for,’ he observed, ‘if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower-garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon’s Grand Master-ship be esteemed of any importance in the decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against it. It is true that Solomon was a Jew, but his two colleagues were heathens, worshippers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tammuz; and, therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

“But,” Dr. Manningham continued, ‘although Solomon was a Jew, and could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of fowl, and of creeping things, and of fishes, he was profoundly ignorant

of the science of architecture. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of Operative Masonry. And if he was unacquainted with this sublime science, much less could any of his subjects establish a claim to such an excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and, therefore, the two Hiram were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiacs, from Egypt and other countries, and dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah, while Solomon merely furnished the superior and inferior laborers for the work, under the direction of Prince Adoniram. I cannot understand, therefore, how the above argument can be urged with any degree of confidence in favor of the hypothesis that Freemasonry is a Jewish institution.'

"Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

"Dr. Manningham denied the premises, on the ground that the application of these religious edifices in the lectures of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be *universal*, it can only be applied to a *universal* religion, which Judaism confessedly is not. And, therefore, it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, *that* is the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when a universal religion shall cement all mankind in the bonds of a universal Brotherhood; when the dove shall hold out the olive-branch of peace to all the kindreds of the earth; when swords shall be beat into ploughshares; when nation shall not rise against nation, neither shall there be war any more. This completion of the everlasting design of the Most High will render masonic secrecy unnecessary, and Christ shall be all in all.'

"The Jew persisted that, in applying Masonry to Christianity, we



placed ourselves in a worse situation than in admitting its Jewish tendency, because its universality was thus destroyed by the adoption of a principle exclusively sectarian.

"What," Dr. Manningham replied, 'sectarian to assimilate a universal system to a universal religion?'

"But I deny," said the Jew, 'that Christianity is a universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.'

"Dr. Manningham here referred to the book of Common Prayer, which always lay on the table, and read from the seventh article as follows: 'The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and Man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian men.' He admitted that it may be perfectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is a universal religion, which he must be, if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that 'by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a Jewish institution, he must necessarily believe in the eternity of Judaism, and is, of course, a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

"But," said the Jew, reserving his strongest argument to the last, 'What can the repeated references in Freemasonry to the Great Creator of the Universe, *JEHOVAH*, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?'

"These references," Dr. Manningham replied, 'are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry, acknowledged at the revival in 1717, and explained in the authorized lectures to mean *HIM, that was placed on the topmost pinnacle of the temple*: and it is not possible by any process of reasoning to apply it otherwise than to Christ, without questioning the truth of Sacred Writ; for no other person that the world ever saw had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of ancient Masonry. Read,' continued the Master, 'read the fundamental principles of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the tenth century, of which I

have here a copy.' And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport:—

"Into the church when thou dost gon,  
Pulle uppe thy herte to Crist, anon!  
Uppon the rode thou loke uppe then;  
And knele down fayre on bothe thy knen;  
Then pray to hym so hyr to worche,  
After the lawe of holy church,  
For to kepe the commandments ten,  
That God gaf to alle men;  
And pray to him with mylde Steven  
To kepe the from the synnes seven.

"Such were the landmarks of Masonry in the time of Athelstan,' Dr. Manningham concluded, 'when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to-day, and for ever.'

"The Jew was silenced, but not convinced.

"You see, sir," my strange instructor proceeded, "that this point was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he was not only the representative of wisdom, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinions of every Mason during the eighteenth century who held any authority in the Craft, and they all agreed in the above interpretation of the connection between Freemasonry and the religion in which all men agree.

"During the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called *Jachin and Boaz*, made its appearance,\* and passed through numerous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation.† The number of competitors in the

\* "*Jachin and Boaz*, or an authentic key to the door of Freemasonry, both ancient and modern. Calculated not only for the instruction of every new made Mason, but also for the information of all who intend to become Brethren." London, 1750. Fifth edition, London, Nicol, 1764. Other new editions by the same printer in 1776, 1777, 1779, 1788, 1791, 1794, 1797. New York; Berry, Rogers, and Berry, 1793. London, Newbury, 1800. The 21st edition, London, Dewick, 1805; and other editions were printed in London in 1811, 1812, 1814, and 1825.

† The following works were published almost simultaneously: "*Le Magon demasque, ou le vrai secret des F. M. mis au jour dans toutes ses parties avec sincerite et sans deguisement.*" London, 1751; Berlin, 1757; Frankfort and Leipsig, 1786. "*The Thinker upon Freemasonry*;" "*The Ghost of Masonry*;" "*The Mason's Creed*;" "*The Point of a Mason, formed out of his own materials*;" and "*A Discovery of the Secrets of Masonry*," published in the "*Scots Magazine*" for 1755, and repeated in the "*Edinburgh Magazine*," for October, 1757.

field served to neutralize each other's claim on public credence. They differed on many material points, and, therefore, the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real Simon Pure, it followed that all might be fabrications to impose on the credulous reader absurd ceremonials and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

"This was the argument used by Dr. Manningham to induce the Brethren to treat these furtive attempts with silent neglect. 'I should like to know,' he said one evening, when the matter was under consideration in the Lodge, 'I should like to know the real object of those who read these compilations. If they were really desirous of becoming acquainted with the secrets of Masonry, our Lodges are at hand; no man of character and purity of motive is refused; and, by initiation, he will become legitimately acquainted with the design and character of the Order. At all events, no one possessed of a rational judgment can safely rely on the information communicated by these unauthorized publications. Those who are merely desirous of enjoying a laugh at the dignified proceedings of a venerable Institution, will find their purpose sufficiently answered by a perusal of these pretended revelations; \* although we are justified in entering our protest against the exhibition of such a vitiated taste, and leaving them to luxuriate in the mire of their own prurient errors.'

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\* The satires of Dean Swift on Freemasonry, are the most entertaining, and the most harmless. I have already alluded to them in a previous chapter (p. 79), and the following extract from the celebrated "Tripes," supposed to have been delivered at a commencement in the University of Dublin, will be found amusing. "It was lately ordered that, for the honor and dignity of the University, there should be introduced a society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, ragmen, hucksters, bailiffs, divines, tuckers, knights, thatchers, coblers, poets, justices, drawers, beggars, aldermen, paviours, skulls, freshmen, bachelors, scavengers, masters, sow-gelders, doctors, ditchers, pimps, lords, butchers and tailors, who shall bind themselves by an oath never to discover their mighty no-secret; and to relieve whatsoever strolling distressed Brethren they meet with, after the example of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for a reduced Brother. *Tam libera potitus contributione, frater scoundrellus sarcinulas suas discesurus colligit, et vultu, hilari, ori, solito, quadrangulum transit, &c., &c.; pro dolor, inter partes au nobiliores, au posteriores nescio privatum fraternitatis notavit signum (Anglice, the Freemason's mark). Quo viso, Dii boni, quanto clamore totam infecit domum. Ter et sæpius pulsavit pectus, exsanguis dilaniavit genas, et eheu nimium dilaceratas dilaceravit vestes. Tandem vero paulo modestius insaniens, hujusmodi versiculus ridiculum effudi dolorem.*"

"A Charge was delivered about this time at Gravesend,\* in which the subject of Masonic revelations was examined. But Dr. Manningham adopted a more effectual method of neutralizing these absurd attempts to impose on the public, and disturb the harmony of the Craft. In his capacity of Deputy Grand Master, he visited the Lodges in every part of London and its suburbs, or wherever else his presence was thought necessary, correcting errors, settling disputes, redressing what was amiss in the execution of the laws, repressing irregularities, and offering for the consideration of the Brethren the most prudent advice, alike for their future observance, and conducive to their lasting advantage. And the whole of his proceedings were characterized by such a display of candor and affability as advanced his popularity to the highest pitch, and greatly endeared him to the Fraternity at large.

"These visitations had become absolutely necessary for the purpose of discountenancing some gross improprieties which, at this period, were practiced with impunity. Some unworthy Brethren, who had been excluded from their Lodges for transgressing the general laws of Masonry, endeavored to convince the public that they were good and worthy Brothers, by opening surreptitious Lodges, and making Masons, as if they had official authority from the G. Lodge at York for such a prostitution of masonic privileges. These innovations, as might be expected, produced the most disastrous results, and were the commencement of that unhappy schism which divided the Society into two sections for more than half a century.

"At this period we had no authorized form of prayer to be used at initiations, which led to some slight irregularities since the admission of Jewish Brethren. Each Master of a Lodge had been left to his own discretion in this particular, although the general practice was, to select an appropriate form from the Liturgy of the Church. Dr. Manningham saw the evil, and determined to apply a remedy. He consulted with Dr. Anderson on the subject, and together they drew up a prayer for that particular ceremony, which was submitted to the Grand Lodge for its sanction; and that being obtained, Dr. Manningham introduced it in person to the metropolitan Lodges, by whom it was gratefully received. From thence it spread into the provinces, and was generally adopted throughout the kingdom.†

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\* "Charge delivered to the Brethren assembled at Gravesend on the 29th of June, being their first meeting after the Constitution of their Lodge." London, 1751.

† This prayer continued in use till the time of Preston, who altered, without improving it. It was printed in the "Freemason's Pocket Companion," and other masonic publications. I subjoin the form: "Most Holy and Glorious Lord God, thou Architect of Heaven and earth, who art the giver of all good gifts and graces; and hath promised that where two or three are gathered to-

“In contravention of the pretended revelations of masonic secrets, it was asserted by an intelligent Brother that he was able, with a few masonic implements—that is, two squares and a common gavel—to convey any word or sentence to a skilful and intelligent Freemason, without speaking, writing, or noise, and that at any given distance, where the parties can see each other, and be able to distinguish squares from circles.\* And another Brother, to the same effect, said: ‘If a Christian, Jew, Turk, or Brahmin should meet together, and if they are Masons, they will no sooner tread upon the Level, than its magical and secret spring throws up a Perpendicular, and they are instantaneously found upon the Square; and these men, although ignorant of each other’s language, will communicate their thoughts intelligibly with no other assistance than the three Grand Pillars of hearing, seeing and feeling.’ And they challenged any charlatan who pretended to reveal the secrets of Freemasonry, to show by what process this was effected.

“The Craft, as you are well aware,” continued my garrulous companion, “was now divided into two sections, a schism having taken place in the Order, in consequence of a few suspensions and expulsions for irregularities; and a hostile Grand Lodge was established in London, which charged the Constitutional Grand Lodge with being a self-constituted assembly, defective in numbers, form, and capacity, and stigmatized its members with the offensive appellation of *modern Masons*.† This caused some little sensation, and produced two or three anonymous works in 1752–4.‡

“At the Grand Lodge, 29th November, 1754, Dr. Manningham brought the subject forward, and made a formal complaint that certain Brethren had associated themselves together under the denomination of *ancient Masons*, and declared themselves independent of the Grand Lodge, refusing obedience to its laws, and repudiating the authority of the Grand Master. He said that some notice ought to be taken of these proceedings, for the purpose of discouraging such irregular meet-

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gether in thy name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the name and for the sake of Jesus Christ, our Lord and Savior, Amen.”—See the original in “*Scott’s Pocket Companion*.” Ed. 1754.

\* “*Ahiman Raxon*.” Ed. 1818, p. xii.

† See *ibid.* p. viii.

‡ A Masonic creed, with a curious Letter by Mr. Locke. 1754.

ings, not only because they were contrary to the laws and an insult to the Grand Master, but also as they tended to introduce into the system of Masonry novelties and conceits inconsistent with its true principles, thus insinuating that there had been other societies of Masons of a different nature to our own ancient and honorable Order.

“The question being put, that this new society was an innovation on the ancient system of Masonry, it was carried in the affirmative, with only one dissentient voice. Dr. Manningham then moved, that the consideration of the proceedings of the offending Brethren might be postponed till the next Quarterly Communication, hoping that a thorough sense of their misconduct, and a determination not to persist in it, would, in the meantime, manifest itself, and reconcile them to the Grand Lodge; which was unanimously agreed to.

“I was fortunate enough to be present at these discussions, and therefore have no hesitation in communicating them to you as unquestionable facts. Now it so happened that some of the Brethren of the Lodge No. 94, meeting at the Ben. Jonson’s head, Spitalfields, had been on the continent, and had brought from thence the rituals of the Ecossais, the Elu, and Ramsay’s Royal Arch, which they practiced secretly every third Lodge night under the designation of ancient Masonry. This was soon whispered abroad, and Dr. Manningham, with a few other Brethren, in the course of their visitations, called at the Lodge on one of its peculiar nights, and were refused admittance. This produced a complaint at the next Grand Lodge; and, in addition to a severe vote of censure on the members of the Ben Jonson’s Lodge, it was commanded that any Brother of the Order should be eligible for admission into that Lodge as a visitor on any of its regular nights.

“The offending members affected to consider this order a species of oppression to which they were not inclined to submit, and they drew up and published a Manifesto,\* in which they accused the Grand Lodge of partiality, innovation, and deviation from ancient Landmarks, and publicly renounced their allegiance to it. Several passages from this book were read in Grand Lodge, and I remember one paragraph from the Preface particularly; it was as follows: ‘Whereas the genuine spirit of Masonry seems to be so greatly on the decline, that the Craft is in imminent danger from false Brethren: and whereas its very fundamentals have of late been attacked, and a revolution from its ancient principles, etc., it has been thought necessary, by certain persons who have the welfare of the Craft at heart, to publish the following little pam-

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\* “Manifesto and Mason’s Creed.” London, 1755.

phlet, by means of which it is hoped the ignorant may be instructed, the lukewarm inspirited, and the irregular reformed.'

"Rather a bold beginning, was it not ?

"How far this ill-judged pamphlet produced these effects it will not be difficult to pronounce ; and in the Lodge I heard but one opinion of it. Certain it is that the Grand Lodge, on St. John the Baptist's day, 1755, passed unanimously the following resolution : ' Ordered, that the Brethren complained of at the last Quarterly Communication, persisting in their disobedience to the determination of the Grand Lodge, their Lodge, No. 94, held at the Ben Jonson's Head, Pelham street, Spital-fields, be erased from the Book of Lodges, and that such of the Brethren thereof who shall continue those irregular meetings be not admitted as visitors in any Lodge whatever.'

"These decisive and vigorous proceedings," said the Square, "increased the schism, and appeared to render a reunion impracticable. And, indeed, the refractory Brethren understood it to be so, for they immediately took measures for the permanency of their new branch of the Order, by constituting a Grand Lodge, and issuing warrants for private Lodges, and thus commenced the practice of a species of Masonry unknown in former times. They instituted a novel degree, which they called the Royal Arch, compounded out of a portion of the third degree, and from various continental innovations, which gave them a vast advantage in the minds of curious and unthinking persons, over the pure ancient system practised by the old Grand Lodge, inasmuch as it held out the prospect of superior information, and a greater insight into the design of ancient Freemasonry. There are some reasons, however, for believing that this schism was beneficial, rather than otherwise, to the cause of genuine Freemasonry. Indeed, this was the opinion of Dr. Hemming, and he publicly asserted, at the reunion of the two Grand Lodges in 1813, that it had done a great deal of good, by introducing a spirit of inquiry which proved favorable to its general interests. And we do not find that its 350 or 400 Lodges had any effect in reducing the members attached to the constitutional Grand Lodge ; for they continued to increase by gradual and certain steps, and it maintained its rank, in the face of every opposition, with becoming dignity. There can be no doubt but the prevalence of schism on the continent of Europe laid the foundation for this unnatural division of English Masonry into two hostile parties ; but, as the dispute was conducted with moderation on both sides, it soon subsided, and the two Grand Lodges proceeded in their respective careers in peace, harmony, and brotherly love\*

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\* See the "Historical Landmarks of Masonry," vol. ii., p. 58; and "First Letter to Dr. Crucefix," by the Author.

## QUEBEC AND ITS SURROUNDINGS.

BY THE EDITOR.



BEFORE we visit the points of greatest attraction in the vicinity of Quebec, we must say a little more of the city itself. The military defences are on the largest scale, and must not be passed by unnoticed. We shall not attempt an accurate description of the Citadel and Forts, as we are not sufficiently acquainted with the technical names peculiar to the art of war; and, besides, we have long been of the opinion that no mere verbal description of a fortress can be satisfactory, however accurately it may be given, to any one not versed in military science. We shall only say, therefore, that the fortification at Quebec is a most formidable affair, and to our inexperienced eyes, would seem sufficient to defy all the powers that could be brought against it. The walls are of immense thickness, built from huge blocks of granite, and look as though nothing less than the struggles of an imprisoned earthquake could disturb them.

To the natural strength of the position, is to be added the means of repelling an approaching enemy. On the north east side of the town, facing the St. Charles river, and probably two hundred feet above the water is located what is called the "Grand Battery." A prodigious wall, with its base deeply embedded in the eternal rock, rises several feet above the leveled space. Behind this wall are planted *sixty-five* monstrous guns, not one of which is less than thirty-two pounder, and going up to the largest calibre. The reader may imagine the effect of such a Battery, well manned and skilfully worked, upon a fleet coming up the river in front, or even upon land forces stationed on the opposite shore. While standing upon this battery we saw a French frigate lying at anchor in the river immediately in front. From the height of our position, the huge "man of war" shrank into diminutive dimensions in comparison with the frowning defences which looked down upon it. The Battery is so arranged that every one of those terrible engines of destruction could be brought to bear upon a vessel in the river, and we could not help but think that one single broadside from that fearful row of cannon would have torn that proud frigate into fragments.

This Battery is but one of several, and altogether there are about *five hundred* cannon mounted and ready for immediate use! This, it seems to us, is amply sufficient to beat off any invading foe. But if it were possible for an enemy to run the gauntlet of fire, and secure a landing, it must be remembered that Quebec is a "walled town,"



being surrounded by a high wall of immense thickness, with prodigious iron gates, angles, towers, etc., and a force inside would be able to keep off ten times their number. Upon the whole we give up Quebec as impregnable, and have come to the conclusion that no *outside* foe will ever be able so wrest it from the Crown of England; and we assure her Majesty of the British Isles that *we* have too much regard for "life and limb" ever to join in such an effort. We regard it as an expensive treasure at best, and if the owner has many such, she will be in danger of speedy bankruptcy. The traveler from the south west may approach Quebec either by river or railway; if by the latter, as we did, he will cross the St. Lawrence and land in the "lower town" among "all sorts of people." This is the landing place from the shipping at anchor, and where most of the vessels load and unload. Of course sailors from all countries constitute the prominent feature, and low "institutions" of all kinds are there open to receive them. This, then, is no place for a stranger. The Hotels are up in the city, within the walls, and an omnibus takes you through a narrow, tortuous street, round and round, and up and up, until you pass through the gate and enter the city. At every gate and angle you see a soldier "on duty," dressed in neat uniform, grasping a musket, and proudly erect, paces back and forth his allotted hours, for what purpose, we could not possibly conceive. They are however, harmless and polite—ready at all times to answer an inquiry or chat with the passing stranger. The English soldier is proud of his country and his Queen, and well he may be, but the term of service is so long, and its chances and changes so uncertain, that many of them tire in it, and when opportunity offers leave for freedom and easier service.

There are many objects in Quebec of peculiar interest to the stranger—especially an American. The Citadel will most likely be the first resort. You procure a "pass" from the landlord at your hotel, which admits you through the gates. A soldier is detailed by the officer in command to accompany you through the Citadel—*perhaps* to watch you—but ostensibly to show you the several objects of interest, and give explanations when required; a fee is expected from you in return. The view from the Citadel is magnificent, embracing the city and forts around and below you with the shipping at anchor, the rivers on either hand, and the giant St. Lawrence rolling majestically away to the north east. In front, and some five miles from the city, the Island of Orleans rises gracefully from the river, and is covered with beautiful farms and gardens. On the promenade between the gardens attached to the Citadel, stands a monument erected to the memory of Wolf and Montcalm. The foundation of this structure was

laid with imposing ceremonies on the 15th of November, 1827. It will be remembered that the city was taken from the French on the 13th of November, 1759, by the English under General Wolf, who was killed in the engagement—as was also the French Commander, Montcalm. Sixty-eight years afterwards the foundation of the monument was laid, and the sole survivor of that gallant band who stormed the city under Wolf was present. His name was Thompson, and at the time was ninety-five years of age. He was a Freemason, and attended by special request to assist in the Masonic ceremonies of the occasion. With a firm hand he grasped the mallet, and gave the three mystic strokes on the foundation stone.

The Esplanade and different Batteries must also be visited, and in each the stranger will find objects new and interesting. Among them the American will not fail to look at the ravine up which our own brave troops struggled in an attempt on the city at the opening of the Revolution. It was there that our own heroic Montgomery laid down his life, and Arnold, the second in command, was severely wounded. Our men were defeated, but the attempt was a specimen of what they *dared* to do, and they came as near accomplishing their purpose as did the proud Pakenham in his attempt upon New Orleans.

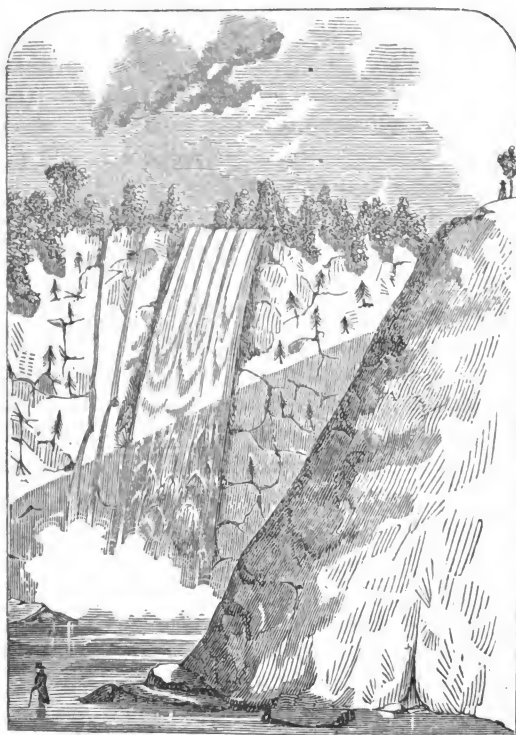
But we have not time to describe all the “sights” within nor without the city. Sufficient to add that the streets are narrow and crooked, the buildings are massive and venerable, mostly covered with tin, and many of them of a singular and antique architecture.

The surroundings of Quebec are really most enchanting. The Falls of Lorette, of Mountmorenci, the village of Beauport and the beautiful country seats in the vicinity of the city, should all be visited, with other objects more distant but not less attractive.

The Falls of Montmorenci is one of the wonders of Eastern Canada. A view of it on a fine bright day in summer is worth a thousand miles of travel. On leaving the city, you cross the St. Charles over Dorchester Bridge, and turning to the north east pass through a suburb of pleasant cottages to the village of Beauport. This place is composed of a single street extending for several miles, winding hither and thither, among gardens and cottages, and at every turn presenting new beauties. The large and magnificent church, with its three spires, is a prominent feature. The inhabitants are Canadian French; each has his little farm fronting a few rods on the street and running back *indefinitely*. They are devoted to gardening, and appear to be happy and comfortable.

Following on you come to the river Montmorenci, near its junction with the St. Lawrence. Winding around through a thick grove of

pine trees, we were met by a little girl of some fourteen summers, wearing the broad brimmed Canada straw hat, who, though *deaf and dumb*, was ready to act as our guide and show us the wonders of the place. She first led us through a winding path to the very brink of the stupendous water-fall, at a point where the whole river takes a sudden leap into the air and falls perpendicularly near *two hundred and fifty feet!* Stepping out on a projecting rock, if your nerves will permit, you can look down into this fearful chasm, down which rushes the dashing foaming waters, and from which rise clouds of spray white as the drifting snows of winter. It is a fearful gaze, and few have steadiness of nerve sufficient to perform the feat. Our friend Mc Coy did it however, against our protestations, until we were compelled to turn away with dread from the scene.



From this point we returned to the road which crosses the river by a substantial bridge, some hundred yards above the falls. Passing over to the other side, we followed our mute guide down the point of high land at the junction of the stream with the St. Lawrence. Here a front view of the fall is obtained, and you may sit for hours and gaze with ever increasing pleasure upon the scene before you. The stream above the falls is perhaps some 70 feet in width, and comes gal-

loping down a rocky bed until it reaches the brow of the precipice, and then leaps into the abyss and falls in a smooth unbroken sheet. When half way down it changes to snowy foam. and descends like a torrent of molten silver into a bason it has worn for itself the solid

rock below. A dense cloud of spray rises, across which, when the sun is in the right position, a brilliant rain-bow is seen arching like a pledge of peace above the stormy commotion beneath. The scene is more beautiful than Niagara, but not so terrible. The fall is a hundred feet greater in perpendicular height, but the volume of water is not one fiftieth as much.

Our little guide, active and sure-footed as an Antelope, led us down the precepitous embankment and along the placid waters beneath up to the very edge of the boiling whirlpool. Here is a fine place for a shower-bath, but we respectfully declined the luxury. The stream widens out below the falls, and flows over a rocky bed about two hundred yards when it empties into the St. Lawrence. Returning again to the high perch in front of the falling waters, we sat down to rest and try our hand at sketching a view of the place. Casting our eye beneath, we discovered our friend McCoy, a daring and venturesome specimen of "young America," whom we had left at the foot of the hill, preparing to *ford the stream*. He had already entered the water, and, with a long stick in his hand, was carefully feeling his way along. We shouted to him to return, but he pointed to the other shore, shook his head, and seemed resolved to accomplish a feat which none had dared attempt before. Bro. Pounsford and ourself watched his progress with some degree of anxiety, and our little guide shook her head and made all kinds of forbidding gestures ; but Mac had determined to "do or die," and on he went. By carefully feeling his way with the long stick among the rocks, and thus avoiding the deep crevices, he finally reached in safety the opposite shore. We confess we breathed more freely when we saw him safely landed ; for with all his wild and daring recklessness, his nature is generous and his heart is true. Coming around again and crossing the bridge, we saw Mac emerging from the pine thicket through which he had climbed up the bank, wet and weary, but triumphant, and shouting—"that's the kind of man I am !" His laurels were well earned, and we hope he will live long to wear them.

Returning to the city, we were prepared to do justice to our excellent dinner, and then start on another excursion to the village and falls of Lorette—six miles in another direction. The villagers are all Indians, but of every shade of mixture, from the pure blood of the Huron to the *almost* pure—French. They are all Catholics and have a church and priest. Here is another fall. The stream is not so large as Moutmorenci, but it rushes down at an angle of forty-five degrees through the wildest, rockiest gorge we have ever seen. We spent an hour

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most pleasantly, admiring the scenery and visiting the Indians, and then returned in the cool of the evening to our hotel in the city.

We know of no place on this continent where a few days can be employed so pleasantly and profitably as Quebec; and it will be long ere we forget the delightful hours we spent with our two friends, wandering over the city and its suburbs.

### THE BOW IN THE CLOUDS.

BY MRS. A. L. RUTER DUFOUR.



CESTUS of beauty, it span'd the dark cloud  
That hung o'er the wild restless *Deluge* below,  
The sinful young earth filled with gratitude bowed  
To the covenant God made to man in the bow.

Unnumbered reflections the waters gave back,  
And mirror'd its tints, rich with beauty and love;  
Their waves sunk to rest and grew calm and serene,  
While the bow in its majesty looked from above.

Thus hope is the rain-bow that gives to the soul,  
Reflections ten fold of its longings of bliss;  
And oft when the storm-cloud is darkened above,  
All lovely there rests on its folds the sun's kiss.

Sweet emblem of hope and God's mercy to man,  
The symbol of justice, and truth, and of peace,  
No cloud is so dark but may bear on its brow,  
This promise foretelling the soul's glad release.

And e'en when the spirit, still trembling, doth burst  
From the confines of earth all unfettered to roam,  
The bow of God's love spans the shadows and gloom,  
And cheers the freed soul to its final blest home.

WASHINGTON, D. C., July 16th, 1855.

A MASON is a firm believer in the Deity, and puts his trust in him for all the needs of soul and body,—for this world, and that which is to come. “Faith in God, and home in immortality,” are two essential articles in the Masonic creed; to which is added charity toward all mankind.

## THE TEMPLE AND ITS BUILDERS, NO. 4.

BY PROF. LIPPITT.



EXT after Solomon, Hiram, king of Tyre, figures as the most important personage in the construction of the first Temple. Little is known of him personally except what has been mentioned in connection with Solomon. But of his kingdom and capital city much of interest remains to be said.

Tyre is one of the most noted of the cities of antiquity, on account of its regal power and magnificence, and also on account of its frequent mention in the Scriptures, and of the awful prophecies regarding it, which have been so literally fulfilled.

Its Hebrew name was *Tsur*, meaning *a rock*, probably from the fact that the city was built upon a hill. The modern name of the city is *Sur*. The original position of Tyre was upon the eastern coast of the Mediterranean, about midway between Egypt and Asia Minor. It was a colony of Sidon, and hence is called "*The daughter of Sidon*." But on account of its more favorable position for commerce, it soon surpassed its mother in magnificence and power, as well as in size. It was founded very early, some say, 240 years before the building of the Temple. Isaiah also speaks of its "*antiquity of ancient days*" (xxiii. 7). It speedily became the metropolis of Phœnicia, the mart of commerce, and the mother of colonies.

As early as the eleventh century before Christ, Tyre had become noted for her arts and manufactures, and for the skill and knowledge of her artizans. We first become acquainted with it in the Bible in the time of David and Solomon, when the celebrated contracts were made in reference to furnishing materials for the King's palace and the Temple. At about the same time the Sidonians are frequently mentioned by Homer, as artists of everything elaborate and beautiful. In subsequent times, robes of Tyrian purple were the peculiar adorning of kings, and Ezekiel (xxvii. 16) speaks of "the multitude of wares of its making;" emeralds, purple, and brodered work, and fine linen, and coral and agate.

Tyre was a great commercial city; her ships touched at every coast of the Mediterranean. "Her merchants were princes, whose traffickers were the honorable of the earth." (Is. xxiii. 8.)

When the ships of Solomon sailed to Ophir, Hiram sent in the navy "his servants that had knowledge of the sea, with the servants of Solomon." She founded as colonies, the cities of Cyprus, Attica, and Carthage, the last the formidable rival of Rome.

In the twenty-seventh chapter of Ezekiel, Syria, Persia, Egypt, Spain and Greece, and every quarter of the ancient world are portrayed, hastening to lay their most precious things at the feet of Tyre who sat enthroned on ivory, covered with blue and purple from the isles of Elishah; while the Gammadims were in her towers, hanged their shields upon her walls round about, and made her beauty perfect.

In the eighth century before Christ, Shalmeneser the king of Assyria, laid siege to Tyre. He cut off the supplies of water which the aqueducts supplied to the city, but the inhabitants sunk wells in the city, and obtained an abundant supply. After a siege of five years he withdrew his forces. At that time the Tyrians fortified an island lying half a mile from the shore. On this they reared a new city, and made it the repository of their riches. The city upon the main land was thereafter called Old Tyre.

Having thus successfully resisted the greatest king of the East, the Tyrians became haughty and dictatorial in their bearing. Deeming their position impregnable from its situation on the sea which their fleets commanded, they perfected the beauty of their city, and as wealth increased gave themselves up to luxury and corruption. It was at this point of her proud career that Ezekiel uttered those awful prophecies which foretold her final overthrow and total destruction.

A generation had not passed away before Nebuchadnezzar laid siege to the city and after thirteen years took Old Tyre, upon the mainland, as had been foretold. For seventy years Tyre was forgotten. About 332 years B. C., Tyre had again risen to power and opulence. "She became the flourishing emporium for all the kingdoms of the earth, and heaped up silver as the dust, and fine gold as the mire of the streets." Then the great conqueror came with his Grecian legions in the flush of his Oriental victories, and swept away Old Tyre at once, and left it a bare rock on which fishermen spread their nets to dry. Insular Tyre could only be taken by Alexander after a siege of seven months, and then only by constructing a causeway from the mainland to the island. To build this causeway Alexander used the ruins of the old city, and thus fulfilled the prophecy of Ezekiel (xxvi. 12,) "And they shall lay thy stones and thy timbers in the dust in the midst of the water." And again (in ver. 21) "And thou shalt be no more; though thou be sought for, yet shalt thou never be found again saith the Lord." So utterly were the ruins of Old Tyre thrown into the sea, that its site was entirely obliterated, and it has not to this day been identified. Alexander burned the city, thus fulfilling the prediction of Zechariah "She shall be devoured with fire." (ix. 14.) The ships of Tyre, absent on their long voyages up the Mediterranean, on their re-

turn looked in vain for the gorgeous city they had left in the pride of its power, and which they looked to find again in the perfection of its beauty. Isaiah says of these returning ships "Howl ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in. Howl ye ships of Tarshish, for your strength is laid waste." (xxiii. 1-14.) The mole built by Alexander prevented the city from becoming insular again, and the rising splendor of its great rival, Alexandria, for a long time deprived it of any great importance. Pliny, who wrote in the first century after, speaking of its ancient grandeur, and its ruins, which he said were nineteen miles in circuit, adds, "at this day all its nobility consists in oysters and purple."

Afterwards it rose again to some importance, and was often sought in conquest as if the key to a kingdom. It was several times beleaguered by the crusading hosts, and was almost the last city yielded by the Christians to the Moslem armies. Its fortifications, which were considered unpregnable, were then demolished, and it has never since been a place of any importance. Travelers of every succeeding century describe it as a mass of broken columns and ruined arches, tottering walls and towers. Robinson who visited it in 1838, describes it as a place unoccupied, except "as a place to spread nets upon." "Here was the little isle, once covered with her palaces, and surrounded by her fleets; but alas! thy riches, and thy fame, thy merchandise, and thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandise that were in thee—Where are they? Tyre has indeed become the top of a rock. The sole tokens of her more ancient splendor—columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars, lie broken and strewn beneath the waves in the midst of the sea; and the hovels that nestle upon a portion of her site present no contradiction to the dread decree, "Thou shalt be built no more."

About three miles from the ruins of insular Tyre, are remains of three of the most remarkable fountains in the world. They are not hollowed out of the earth, but raised twenty feet high by means of massive stone walls, thirty feet thick at the base, and drawn inward toward the top, where they are eighteen feet thick. "Two of these fountains," says Durbin, "are adjacent to each other, and connected by a broad shallow channel at the top. The third and largest is several hundred feet distant, and was connected with the others by an aqueduct, now broken away, but whose course is marked by detached masses of stalactite; tons in weight, formed by the percolation of the lime stone water during the lapse of many centuries. Within these reservoirs the waters boil up with a force and abundance exceeding anything I had ever witnessed;



and I could not resist the conviction that they were not single natural fountains, but mountain streams collected in the the recesses of the Lebanon, and brought down by subterranean conduits. The water from these was supplied to Old Tyre, which lay near by on the coast, and also three miles to the north to New Tyre. The remains of fine aqueducts are seen still, stretching away across the plain, particularly to the north. One naturally asks who built these massive works? Tradition ascribes them to Solomon; and sober criticism makes them cotemporaneous with the glory of ancient Tyre." These are the proudest monuments extant of the early civilization and greatness of Tyre. The present town of Sur is built upon the peninsula which was the island site of New Tyre. The mole built by Alexander is now a quarter of a mile wide by the accumulation of sand. Near the present town stands the ruins of a tower forty or fifty feet square at the base, by a height rather greater. Olin who visited these ruins, traced the old city wall which also enclosed the harbor. In a boat he made the entire circuit of the peninsula. "The massive foundations of the ancient pier rise several feet above the shallow water, and some superstructures have been reared upon them, for what purpose I know not. The stones of the foundation are very massive. The work consisted of a succession of strong towers connected by thick walls reaching across, or rather forming, the harbor. About midway, a passage was left for the ingress and egress of vessels. In one of the towers of which the ancient masonry rises several feet above the water, and which has been raised to the height of thirty feet more, I saw an old rusty cannon looking out of the window toward the sea. Parts of this pier have suffered from violent storms, and immense blocks of stone are visible through the transparent water, scattered over the bottom of the sea in great confusion. At different points along the sea wall are large numbers of ancient columns, and fragments of columns lying mostly in the water. They are of all sizes and material, red and gray granite, marble etc., I counted more than fifty of these in one place, many of very large size." In many places large fragments of columns are built into the walls. In one instance the stones that lie above them are of immense size and seem not to have been disturbed for ages. Probably after the destruction of the city by Alexander, these ruins had been used to reconstruct the fortifications. The same circumstance occurs in the Acropolis at Athens, where immense white marble columns project from the base of the towering fortress. This same wall is traced along the western side with scattered columns lying in the water upon the beach.

"On the southern end of the peninsula the remains of the old wall are still more considerable. It was strengthened by towers distributed at short intervals, of which the massive foundations remain. Here also many broken columns lie scattered along the beach. In one place they are arranged so as to form a causeway, just covered by the water, to pass from the shore to a rock at a small distance in the sea. Near by are several fine columns of gray granite built into the wall, while others appear to have been buried in masses of rubbish upon which the wall was constructed, and the ends of them have been uncovered by the elements or by excavations. One large column is seen rising two or three feet above the earth, and probably stands in its original place being buried so deep by rubbish." The whole peninsula when not covered by the miserable huts of the modern village, is covered with ruined arches and broken columns, and massive foundations. Near the standing column mentioned above, standing in a wheat field, there is a pit about fifteen feet deep, at the bottom of which lie two noble columns of marble of large size and most exquisite whiteness. The chiselling and polish are beautiful, and appear perfectly fresh.

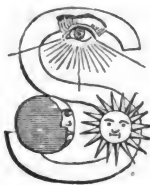
"I counted not less than two hundred columns," says Olin "entire or mutilated, scattered over the site of the ancient city, chiefly along the old wall. They were of all sizes and various materials, mostly large and handsome. These are unquestionable remains of the ancient Tyre, and their number and sumptuousness are well calculated to fill us with lofty ideas of the grandeur and wealth of the former mistress of the sea." The other materials of these structures were less massive, and have been removed for the erection of other cities which have risen and disappeared since the fall of Tyre. The massive character of the wall which was a protection to the harbor, and guarded her commerce from the fury of the sea, is evidence that it was reared during the time of the great commercial prosperity of Tyre. But all is now one complete ruin. The harbor is filled up and the whole coast is rocky and dangerous. A few miserable fishermen nestle amid the ruins, and spread their nets to dry where rose the noble palaces of the time of Solomon and Hiram. The seat of commerce has been removed to other points of the coast, and Tyre will remain desolate for ever. Great and powerful under Hiram, and the ally of the Jews in the magnificent works of David and Solomon, she afterward lifted up her arm against the Israel of God, and Jehovah doomed her to perpetual desolation.

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He that giveth to the poor lendeth to the Lord.

## THE WIFE TO HER ABSENT HUSBAND.

BY MRS. SOPHIA H. OLIVER.



PEED on, speed on, ye weary hours,  
 Ye moments fly apace,  
 And bring again the friend belov'd,  
 To his accustom'd place,  
     Ah me !  
 I long to see his face.

The wild winds shake my window frame,  
 And cry with mocking tone,  
 "We will speak out, we will come in,  
 For thou art all alone."  
     Alas !  
 I am indeed alone.

The household all have gone to rest,  
 And lie in slumbers deep ;  
 But like a specter of the night,  
 For me there is no sleep.  
     Ah no !  
 I'll sit me down and weep.

The book, the pen, the needle bright,  
 Have lost their charms for me ;  
 I muse alone, the wintry night,  
 My absent one of thee.  
     Dear friend !  
 Ah, soon return to me !

When morning through my casement looks,  
 With warm and beaming face ;  
 I miss thy kind and cheerful voice,  
 I miss thy fond embrace.  
     Ah me !  
 I miss thy speaking face.

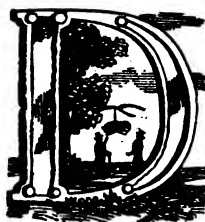
Oh ! oft I think upon the stairs  
 I hear thy well known feet ;  
 And then how like the hurrying drum,  
 My heart begins to beat.  
     Alas !  
 Its transport is but fleet.

Though at the social table now,  
 Another fills thy place,  
 I miss thy frank and ringing laugh,  
 I miss thy cheerful face.  
     Dear friend !  
 Ah ! none can fill thy place.

I miss thy ever listening ear,  
 Thy kind protecting arm,  
 I miss thy sympathy that burns  
 Within thy bosom warm.  
     That breast,  
 My shield from every storm.

May angels guard thy wandering feet,  
 Wherever thou may'st roam ;  
 And bring thee back oh ! dearly lov'd,  
 To wife, to friends and home.  
     Dear friend !  
 Ah ! never more to roam.

## A LADY'S VIEWS.



DEAR REVIEW :—Shall we have a little further talk with you in regard to *our* views of Masonry ? We have been thinking very much about its *moral* aspects, and, of course, cannot encroach upon forbidden territory in discussing what is avowedly open to the observation of all. These practical points in your system have been most ably commented upon already in your pages, but still we have in them too direct an interest not to claim a hearing for ourselves.

Our admiration for the magnificent temple which our fathers have reared, our reverence for the sublime precepts therein enjoined, and our confidence in its design as an elevating, ennobling system, calculated to develope and strengthen the highest moral attributes of man, need not now to be repeated. How then can we see dark shadows impending without sorrow and alarm !

There has been much feeling respecting violated obligation ; much earnest expostulation ; and “unmasonic conduct” has often been held up to public reprehension. We are glad, for the honor and protection of the cause, this is done ; but is the evil reached, is it removed ?

In the *Review* for October was a most excellent article upon this subject ; but the language touching intemperance made us pause long and thoughtfully. It was this : “I do not believe the laws and charges of our order insist upon total abstinence, or even make it a standard of perfection. On the contrary, among the wages of the dilligent mason, is found the wine of refreshment ; but, while this is the case, excess of

every kind is frowned upon every where among our rites." Now, will our Brother let us look at this a moment. Suppose there are one, two, or more members of your Lodge who are unfortunately given to "excess;" they possess many rare and redeeming qualities; you feel for them a high regard, and the most profound interest; are pained, and keenly anxious for them personally, as well as members of the same fraternal union. You feel impelled, by the requirements of your order, and by the impulses of humanity, to attempt their reformation. Would you say to them, "My Brothers, I don't know that our laws require total abstinence, but I entreat you not to indulge in any *abuse* of your unfortunate propensity; you must be *moderate*." Will this language, kind and gentle as you may make it, reclaim them? Do you expect an inebriate to define "moderation" as you do? Is his appetite to be controlled by the use of *one* glass instead of two; his love for it to subside by *any* indulgence, however circumscribed? Such an instance is hardly known, and it is because we believe this kind of reasoning does not meet the exigency, that we beg our brother will kindly excuse our speaking so strongly. We wish it distinctly understood that we have all possible respect for your rules and regulations; for your "ancient landmarks;" we propose no encroachment upon them; but will it be contended that the original injunction for temperance, so impressively given, should be interpreted as a *constant*, though moderate indulgence; and, too, where the appetite has already a fearful ascendancy? Again, is there not danger that those who are just forming a habit, and need all possible restraints for their safety, will shelter themselves under the toleration so defined, that, though "excess may be frowned upon," *moderation* is duly permitted? There may be isolated cases, without doubt, where an occasional indulgence does not run into excess; but these form the exception, not the rule.

If there is any philanthropy in masonry, any thing in its spirit and letter which promises to promote the highest good of its members, as we believe, let it be seen. Let things be called by their right names, if black is black, say so, not that there is an object before the vision which has the appearance of being a *little—dark—colored*! Let the rules and regulations, in their interpretation, be made to *mean* something; to have the specific, practical application originally intended. Turn all "generalizations," "abstractions," infinitesimal quantities, *ad infinitum*, over to the transcendental school; there is ingenious sophistry enough afloat, without giving it the sanction of *masonry*.

If intemperance is a deadly evil, say so, and attack it root and branch, until it is thoroughly exterminated; not with a careful courtesy recommend it some indefinite, *discretionary* action.

Of the "wine of refreshment" we know nothing, how or when administered, or by what surroundings; but we may venture to affirm that it was never contemplated by the "ancient landmarks" to convert it into an occasion of convivial "jollification," a *bacchanalian revel*, where masonry and manhood should be alike forgotten.

It will hardly be claimed that either of your patron saints ever presided over an assemblage of *such* a character; or, that such should be the "reward" for a diligent performance of duty.

"Total abstinence" may be a modern doctrine; it may even be called an "ultraism;" but is there any *better*, more certain way to reform the inebriate, and keep the temperate *just where they are*? My Brothers, *can* our moral standard be too high?

It seems to us that the day has gone by for temporizing upon this question, for refining it down to a mere abstraction, and theorizing over a possible expediency. There are not only present, but eternal results at stake; and interests whose depths and intensity are measured only by the great heart-throbs of a crushed and despairing humanity! Are these to be trifled with? Would any one go through the mockery of attempting the destruction of a venomous reptile by the quiet application of a straw? No, all will admit, that with any hope of success the effort must be commensurate to the difficulty which is to be overcome.

We are speaking plainly upon this subject, we attempt no apology for it, but we do disclaim utterly all intention of treating with a shadow of disrespect the opinions of any with whom we might unfortunately differ. It is because of our earnest and sensitive regard for the "morality of masonry" that we thus bring the subject home; because we can not bear that the "gold should become dim, the most fine gold changed."

We know that many a brother's heart will echo a response to these feelings; that there are many who would devote the energies of body and spirit to keep the standard of their beloved order above all reproach.

May the great architect abundantly prosper the work of their hands, and bless their labors of love from this time henceforth, and for ever.

Truly yours,

MARY.

Nov. 18, 1855.

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NOTE BY THE EDITOR.—Our brethren will see that "Mary" talks *right at* the question, and meets it like a hero. We like such plain and unmistakeable language. Killing rattle-snakes with a straw is a strong but very *expressive* figure. We hope to hear again from "Mary."

## THE CRAFT IN PHILADELPHIA.



He recently made a brief visit to Philadelphia, and, as a matter of course, called to see our confrere, Bro. Hyneman, of the *Mirror*. We found him in his sanctum busy—talking, writing and smoking,—but good-natured, social and courteous as ever: may he share the blessings of a faithful Abraham.

The great feature of attraction to the Masonic stranger in Philadelphia, just now, is the new Masonic Hall, on Chesnut street. Being anxious to see it in its finished state, (we had seen it before completion,) Bro. Hyneman kindly consented to show us through it. We proceeded to the Hall, where we were introduced to the Grand Master of the State, R. W. James Hutchison, Esq., and to the Grand Secretary, W. H. Adams, Esq. We were received by these brethren with marked courtesy, for which we offer our acknowledgements.

Permission having been obtained to visit the "several apartments of the building," we proceeded in our examination, but find ourself utterly incompetent to furnish such a sketch of it as would do it justice. It might be well, however, to preface what we have to say with some brief historical facts relating to Masonry and Masonic Halls in Philadelphia. We copy this from the *Mirror*:

"The first Lodge of Freemasons in this city, of which we have any reliable information, met, in 1732, at the Tun Tavern, on the east side of Water street, between Chesnut and Walnut.

In 1735 the Grand Lodge changed its quarters from the Tun Tavern to the Indian King, at the corner of Biddle's alley, in Market street, below Third.

In 1749 the Grand Lodge held its meetings at the Royal Standard Tavern, in Market street, near Second. Benjamin Franklin was at this time Grand Master of the State.

Soon after this time the Masons built themselves a Hall on the site of the present Bank of Pennsylvania. The building, which was of brick, was finished about the year 1754, and was inaugurated with much ceremony. Lodge alley, now called Gold street, took its name from this building.

In 1758, Lodge No. 2, the senior Lodge of Pennsylvania, was constituted.

In the year 1764, a patent for a Provincial Grand Lodge for Pennsylvania was issued to William Ball, Esq., and others. This Grand Lodge continued its sessions until 1786.

About the era of the Revolution, and for some time prior to it, the various Lodges met at different places. One Lodge met in Videll's alley, in Second street below Chesnut; others at the City Tavern—now Bro. Chas. Lening's magnificent brown-stone building, corner of Second and Walnut sts. A Lodge, composed probably of British officers, met, in 1777, at the corner of Second street and Elfreth's alley. The Grand

Lodge subsequently met in an upper room in the State House, and the subordinate Lodges were much scattered.

In January, 1780, a Grand Lodge of Emergency was convened to consider the propriety of appointing a General Grand Master of the United States, and Gen. GEORGE WASHINGTON was unanimously nominated and chosen by the Grand Lodge of Pennsylvania for that office.

On the 25th of September, 1786, thirteen Lodges convened at Philadelphia and unanimously resolved, "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge." After which, the Grand Lodge adjourned *sine die*. On the next day, the 26th day of September, 1786, seventy years ago this day, the Grand Convention of the thirteen Lodges met and formed themselves into an independent Grand Lodge, under their former officers. Seventy years! Great has been the progress of Freemasonry within that period. The amount of good accomplished during that time by the fraternity is scarcely to be estimated. The Grand Lodge of Pennsylvania has passed through some vicissitudes, yet her progress has been onward, until we see her this day, in her majesty and strength, rivalling Solomon's Temple in all its glory.

In 1802 a new Hall, built for the use of the Order, was erected in Filbert street, above Eighth, where it still stands. Although considered something very fine in its day, it will contrast somewhat boldly with the present magnificent structure. It was dedicated with great pomp on St. John's day, December 27th, 1802.

This structure, notwithstanding its humble appearance, was yet in its day, a little more than half a century ago, dedicated with all the imposing ceremonies of the Order. The brethren assembled in the Universalist Church, in Lombard street, between Fourth and Fifth, and proceeded from thence to the Hall in Masonic procession, carrying the Lodge, covered with white satin; silver pitchers, containing wine, oil and corn; Bible, square and compass, on crimson velvet cushion; the square, level and plumb; the three Lights; the Book of Constitution, &c. The Right Worshipful Grand Master was attended by the R. W. Grand Master of New Jersey.

Twenty-four Lodges were present and participated upon this occasion, viz., Lodges No. 2, 3, 9, 14, 19, 21, 41, 45, 46, 50, 51, 52, 57, 59, 67, 68, 69, 70, 71, 72, 76, 77, 87, and 91. Israel Israel was at this time Grand Master. The address was delivered by R. W. Bro. Jonathan Bayard Smith, late Grand Master, to whom was tendered a vote of thanks for the address, and a Past Grand Master's jewel of gold, as a testimony of the affection and regard entertained for the brother by the Grand Lodge.

On the 17th of April, 1809, the corner-stone of the new and splendid temple was laid on the present site in Chesnut-street, below Eighth. The design of the building was in the Gothic order, and it was considered the most magnificent Masonic Hall in the world. On the 24th of June, 1811, the new Masonic Hall was dedicated with the usual ceremonies. All the Lodges in the city, with a single exception, met at the new Hall. No. 73, a French Lodge, met at a room in Taylor's alley.



This Gothic structure was situated on the site of the present building, and was a chaste specimen of that order. The design was adopted by the Grand Lodge of Pennsylvania, November 21st, 1808, and the foundation-stone laid in Masonic form, in the north-east corner of the building, on the 17th of April, 1809, at eight o'clock in the morning.

The building measured in front, from east to west, eighty-two feet; and in breadth, from north to south, sixty-nine feet. It stood from the portæ or gateways (which were immediately upon the line of the street) fifty feet, a distance calculated to exhibit its general effect at one view. The brick work in front was supported by buttresses of parti-colored marble, enriched with niches for statues, which were capped by triangular pinnacles, and connected together by an embattled parapet coped with marble.

The principal entrance into the Hall was by a large and elegant flight of steps, occupying the whole space between the two centre buttresses, through a door-way with raised panels of curled maple, the jambs splayed and ornamented with clustered reeds, over which was a circular window four feet in diameter, enriched with tracery, which admitted light to the vestibule. The frontispiece on either side of the door was composed of columns and wainscoting, supporting triangular pinnacles ornamented with tracery. The windows on each side of the centre buttresses were divided by mullions into three compartments, which divaricate from the springing, and terminate in the crown of the arch.

That part of the front between the two centre buttresses being rough-cast, and the most ornamented part of the building, gave the brick-work on either side the effect of wings, (although upon the same plane,) which broke the line of sameness and produced a beautiful contrast.

The steeple was built of wood in stories, and rose out of the roof in the centre of the building, its whole height from the ground being one hundred and eighty feet. The first story was twenty feet square, with clustered columns on the corners, surmounted by a cornice and embattled parapet. The second story was fourteen feet square, with one column upon each corner, also surmounted by a cornice and embattled parapet, ornamented with niches and windows on all sides. Within the battlements of this story sprung an octagonal spire, capped by a ball, cardinal points, square and compasses, &c.

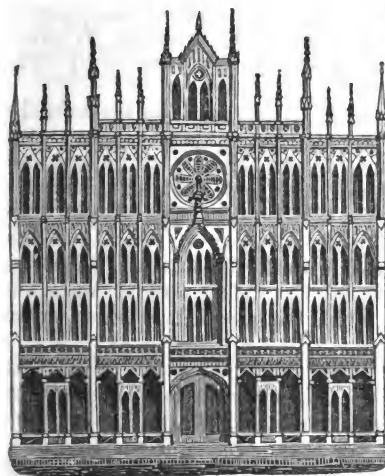
On the 9th of March, 1819, the new Hall was most disastrously destroyed by fire. The Hall was subsequently rebuilt and enlarged, and upon the first day of November, 1820, it was dedicated anew.

This structure was erected by the brethren at an expense exceeding one hundred thousand dollars. It was an ornament to the city and the boast of the Craft, and will always be remembered by the remaining few who yet survive, who used to assemble there. It was the associations connected with their meetings in that Hall that finally decided the Grand Lodge to once more occupy that site and build a third Masonic Hall thereon, far more magnificent than its predecessors.

Some years ago the Masons discontinued their meetings in the Chestnut street Hall, and held their sessions at the Washington Hall, in Third street, above Spruce.

On the 14th of June, 1853, the architects commenced tearing down

the old building, and on the 21st of November following, the corner stone was laid. Thus, a little over two years was occupied in the construction of the new Temple, a front view of which is herewith given.



It occupies the entire lot, having a front on Chesnut street of 101 feet 7 inches, by a depth of 178 feet, extending to Lodge street. The front is of brown stone, in the Gothic order, of the perpendicular style. The first floor is divided into four stores, extending the whole depth of the building, each being lit by a sky-light in the centre. The entrance is in the centre of the building, twenty-one feet wide, with a ceiling about fifty feet high. A wide stairway leads from the door to the second floor, with communication to each side of the building. The front eastern portion of the second floor is divided into two rooms, for

the use of the Grand Master and Grand Secretary. The western portion is devoted to a conversation room.

The great feature of the building is the Grand Lodge room, which is 100 feet by 42, with a ceiling 32 feet in height. In the adornment of this room, the artist has surpassed anything ever seen in this city; the designs have been most beautifully executed in fresco. The ornaments are of the richest Gothic style. The prevailing colors of the walls and groined ceiling is blue, relieved by purple and pink. The ceiling is divided into two principal panels, in the centre of each is a gilt star, the rays of which occupy the field of the panel. From these are suspended two twelve-light chandeliers of entirely new design and exquisite workmanship, and surpass in richness and appropriateness anything seen in this country.

The fresco paintings surrounding the panels are in excellent taste, embracing groups of figures, representing Justice and Liberty, Strength and Silence, Temperance and Constancy, and Prudence and Fortitude. The panels between the windows on the north side are beautifully decorated, and on the south wall the windows and panelling are faithfully represented in fresco. The east end is occupied by the Grand Master's chair and canopy, magnificently enriched with carving and statuary. The ceiling of the canopy is richly groined and painted in fresco, the prevailing color being pink. The centre niche, beneath the canopy, is occupied by an oaken chair, which has been carved with almost inimitable beauty.

The whole height of the canopy surmounting the chair is ten feet, all being carved in oak. The back is of open work, the arms being formed of griffins' wings, and the claws forming the feet of the chair. The carving exhibits a perfection seldom arrived at, and cannot be seen

without admiring the skill and patient labor required for the completion of such a masterpiece. The niches beside the chair, on either side of the Grand Master's canopy, are occupied with the figures of Charity, formerly adorning the Grand Lodge room, and five others, representing the various attributes of the order—Faith, Hope, Strength, Wisdom and Beauty. The pinnacles above the canopy are exceedingly rich, and include four smaller figures.

On the southern wall is the Junior Warden's, and on the west the Senior Warden's station, each of which have canopies above them, enriched in the same style as that of the Grand Master's, though smaller in size. The settees and other furniture have been made expressly for the purpose in the Gothic style. The sittings are covered with blue damask. The floor is covered with Brussels carpet. This, and the other rooms, are heated and ventilated with the Chilson and Emerson apparatus, the registers of the ventilating flues being artfully concealed by the upper part of the niches in which the statues before-mentioned are located.

The Blue Lodge room is 30 by 56 feet, and is handsomely decorated with blue paneling, painted in fresco. The style of the ornaments is Gothic; but the canopies over the chairs occupied by the Wor. Master and Senior and Junior Wardens are supported by Ionic columns, which are preserved as relics, having formerly composed a portion of the adornments of the Grand Lodge room of the hall occupying the same site as the new temple, and also in the Lodge room of the Third Street Hall. Above the canopies of the Master and Senior Warden are the carved figures of Hope, Faith and Charity, while that of the Junior Warden is surmounted by two cornucopias. All these formerly had a place in the Grand Lodge room, and are highly prized as being the workmanship of the great carver, Rush. The room is lighted by two six-light chandeliers and four brackets, of novel design, combining neatness and great effect. The carpet is Brussels, of a very handsome pattern, and the furniture dark walnut, with blue damask sittings.

Adjoining the Blue Lodge room is the banquetting hall, which is 78 feet long and 23 feet wide, the ceiling having a height of 22 feet. This is a light, airy room, but not so highly decorated as the other portions of the interior. To the east of it is located the Tyler's house; one portion of which is a spacious kitchen, with extensive arrangements for cooking. The parlor and chambers for the Tyler's family occupying the remaining portions of this section of the building.

The third floor is reached by the stairway from the Conversation room before referred to. It is divided into an oval Encampment room, 43 by 31 feet, with five connecting rooms, 21 by 12 feet, 16 by 12 feet, 17 by 12 feet, 12 by 11½ feet, and an ante-room 33 by 7 feet; a Chapter room, 30 by 78 feet, having four connecting rooms, as follows:—12 by 21 feet, 30 by 10 feet, 20 by 11 feet, and a closet 11 by 10 feet, together with a Regalia and Tyler's rooms. The Chapter room is very appropriately painted in fresco, with crimson panels. The ceiling is divided in sections by ribs of oak resting upon corbels, grained in imitation of the same material.

The roof of the building is completely fire-proof, being supported by iron rafters, covered with corrugated iron. The roof of the tower adorning the front is covered with galvanized iron."

The new Hall, which has cost about one hundred and fifty thousand dollars, was dedicated the 26th September last, by the Grand Lodge of Pennsylvania, with all the imposing forms and ceremonies of the Order. Perhaps a larger procession of the Craft was never seen on this continent than on that occasion, and everything passed off to the entire satisfaction of the thousands who had assembled to witness the "great Dedication."

#### IMPORTANT PROJECT—A MASONIC UNIVERSITY IN OHIO.

BRO. MOORE :—



HAVING been present at the organization of the Board of Trustees of "Johnson College," and knowing that the success of the enterprise will mainly depend upon the favor and support of the Masonic Lodges of Ohio, I take advantage of the room afforded me in your columns to acquaint the brotherhood of the valuable bequest made by a worthy Masonic Brother, and the proceedings had to secure an additional educational institute in this State.

If the friends of civil and religious liberty can hope to secure a truly independent course any where, their reliance must be upon America—upon the United States—where the genius of our institutions, which are truly republican, frowns upon Caste, and offers the largest liberty in choice of religious beliefs. As the progress of events tend towards the founding, in the valley of the Mississippi, the seat of empire which is to extend from the Atlantic to the Pacific Ocean, the position of Ohio is becoming more and more important. With the view of securing a superior educational institution to our State, and to a peculiar locality where the testator had made his fortune, Benjamin H. Johnson, of Hillsborough, Highland county, Ohio, deceased, in July, 1854, bequeathed the sum of ten thousand dollars; which sum his executors were directed to put at interest, and at the expiration of six years from the date of his death, to pay the said principal sum of ten thousand dollars to a College for the completion of the education of young men, located in Hillsborough, if there should be any such college, at the

expiration of that period, established, and in successful operation in said town.

The testator, having been a devoted and active Mason, made a provision in his will, that if no College, at the expiration of said time, was in successful operation in said town, then the whole sum of ten thousand dollars should be appropriated to the erection of a Masonic Hall in said town of Hillsborough. He further provided, that the interest for six years on the principal sum of ten thousand dollars, which is well secured, drawing ten per cent. interest, payable semi-annually, should be devoted to a Masonic Charity Fund, to be invested by the R. A. Chapter of Hillsborough, and the interest and dividends of which to be appropriated to the relief of the widows and education of the children of the members of Hillsborough Lodge who die poor.

The officers and members of that Lodge, deeming it a proper occasion to show their devotion to the moral, social, and intellectual elevation of their fellows, presented a memorial to the Grand Lodge, lately assembled in Mansfield, proposing a joint effort of the subordinate Lodges of Ohio, in proportion to their means, to secure this liberal bequest to an institution mainly to be established by Masonic munificence.

As the study of the "liberal arts" is particularly enjoined upon the fraternity, the Grand Lodge was petitioned to give its sanction to the enterprise, which it did by appointing a Board of Trustees as supervisors of the project, with the design of appealing to the benevolent hearts and abundant means of the craft and others, to secure the realization of the object of the memorialists.

The Lodge and Chapter of Hillsborough pledge twenty-five thousand dollars, including the bequest, as *their* subscription, and suggest the following plan: *First*, That the building shall be erected at a cost of not less than fifty thousand dollars, with an endowment of not less than one hundred thousand dollars, and that the fund be raised by subscription of scholarships, estimated at two hundred and fifty dollars each, which will entitle the subscriber to send one scholar during all time; and shares of twenty-five dollars each, which will entitle the subscriber to ten per cent. interest in tuition while represented in the College, and such smaller sums as the friends of the project may donate; and, after a sufficient sum shall have been taken from the subscriptions to purchase grounds and erect the buildings, (the individual subscriptions to be first exhausted,) the sum necessary for endowment to remain in the Lodges of Ohio subscribing, who shall pay ten per cent., semi-annually, to the officers of the College.

The Grand Lodge took the memorial into consideration, and, on the recommendation of a special committee, adopted the following resolutions:

*Resolved*, That Bros. J. M. Barrere, Horace M. Stokes, John L. Green, Flavius J. Phillips, Wm. B. Thrall, John H. Achey, Kent Jarvis, Hanson L. Penn, and Joseph K. Marlay, be and they are hereby appointed Trustees to take charge of this enterprise, and that they be authorized to consider and decide upon the propriety of making an effort to accomplish the object the memorialists have in view.

*Resolved*, That the said Board of Trustees be vested with full power to mature plans, and devise such ways and means as will, in their judgment, most likely secure the completion of the work aimed at by the memorialists, and report their doings to the Grand Lodge at its next annual grand communication.

They suggested the propriety of naming the Professorship to be established from the bequest, the *Johnson Professorship*.

In accordance with their appointment, the Trustees named were called to meet at the Burnet House in this city, on Thursday, the 29th ult., when a majority of them assembled; and, having decided to pursue the object designed, effected the following permanent organization;

*President*—Judge William B. Thrall, Columbus;

*Secretary*—Joseph K. Marlay, Hillsborough;

*Treasurer*—Hon. John M. Barrere, Hillsborough;

Judge Thrall, the President, Hon. J. L. Green, of Chillicothe, ex-Senator Barrere, of Hillsborough, and Hon. Hanson L. Penn, of Georgetown, were appointed a committee to prepare a plan for the establishment of an University at Hillsborough, Ohio, for the completion of the education of young men.

Horace M. Stokes, Esq., of Lebanon, and F. J. Phillips, of Georgetown, were selected to draft rules for the government of the Board.

The Board are to be called together by the President, to consider the plan to be presented by the sub-committee.

The Trustees urged the establishment of an University, in which youth could be fitted for any of the professions.

Bro. Benjamin H. Johnson, I have learned from Bro. Barrere, his intimate friend, was a native of North Carolina, but when a boy about the year 1801 or '2 emigrated to Ohio. He taught school one or two winters, when his services were secured, as a clerk, by John Carlisle, of Chillicothe. The youth exhibited the marked traits which secured him the character and rewards, when a man, of an industrious and upright merchant. When settlements were first formed in Highland county, and when Hillsborough was first laid out, he made his first venture in that town, with a stock of goods entrusted to his care by Mr. Carlisle. He was a pioneer merchant there, and in 1808 or '10

became the purchaser, from his employer, entirely on credit. By a close attention to business, and a strict regard to economy, he discharged all his obligations, and continued to add to his stores of wealth, until his estate, at his death, amounted to near \$100,000, most of which was in available means.

Bro. Johnson was initiated into Masonry in 1817, and was the first Mason made in Highland Lodge, No. 38. He served the Lodge during many years as Treasurer and as Warden, and continued an active member until the close of his life.

He was exalted in Cincinnati Royal Arch Chapter about 1822, and was one of the petitioners for the charter now held by Hillsborough Chapter, No. 41, and filled the office of Scribe, continuously, from its organization until his death.

He was made a Royal and Select Master in Chillicothe in 1849 or 1850. He was one of the petitioners for the establishment of Hillsborough Council, No 15, and as a mark of their regard, the members continued him, as Principal Conductor of the work, from the organization of the Council to the close of his life.

Sir Knight Johnson had also received the Orders of Christian Knighthood, which were conferred on him in Chillicothe. He loved the Masonic fraternity; he loved the sublime principles embodied in the teachings of the Order; and, although he had not the advantages of education now so abundant, he desired to add to the facilities for the "completion of the education of young men" and to the relief of widows and orphans.

J. D. C.

#### RIGHTS WHILE UNDER CHARGES:

**BRO. MOORE:** Is a Brother while under charges that affect his Masonic standing, entitled to exercise the right of ballot, or, in fact, to any Masonic privileges? Let us hear from you through the *Review*.

*Joliet, Ills.*

T. Q.

A Mason's rights and privileges are not forfeited until he has been tried and adjudged guilty, and his privileges declared forfeited. A mere charge against a Brother does not deprive him of the rights and privileges of a Mason.

ED. REVIEW.

By moral Masonry we learn to subdue the passions and keep a tongue of good report.

## DEMIT.—BROTHER DOVE.

DEAR BRO. MOORE :

In the October number of the *Acacia*, will be found the strictures of Bro. Dove of Virginia, on a portion of my article on non-affiliation published in the May number of the *American Freemason*, in which he gives a definition of the word "Demit," the substance of which he also furnished to the *Review*. My reply to his strictures will appear in the *Acacia*, but as many readers of the *Review*, will not see that journal, I have thought proper to forward to you for insertion, my reply to that portion relating to the word "demit," which, as it has reference altogether to the old Masonic records, may be interesting to your readers. You have access to Bro. Carson's valuable Masonic library, where Entick's edition of the Constitutions, published in 1756 may be had for reference.

## REPLY TO BROTHER DOVE.

I hope I may be pardoned if I prefer to rely on the *Masonic* interpretation of words as laid down in the old Book of Constitutions, rather than those which have been given since that time by others, believing that to be the sure mode of ascertaining the meaning and intention of the author, by reference to which it will plainly appear that the word "demit" did not then, nor does it now, under Masonic acceptance, mean to "die," or to demise. On p. 108, Ent. Ed. of Const. we find the following :

"Accordingly, when Grand Master Sackville *demited*, (A.D. 1567), Francis Russell, Earl of Bedford, was chosen in the *North*, and in the *South*, Sir Thomas Gresham, who built the first Royal Exchange at London;" and on p. 127, "When Grand Master Pembroke, *demited*, (A.D. 1630), Henry Danvers, Earl of Danby, succeeded in Solomon's chair by the Kings approbation, etc"; on p. 174, "For after Grand Master Rivers *demited* (A.D. 1674), George Villiers, Duke of Bucks, an old Mason, succeeded as Grand Master of England." On p. 221, "At Grand Lodge in ample form, April 6, 1738, after the recording the *presence* of Nathaniel Blakely, Treasurer, we find the following record: "Nathaniel Blakely Esqr. the Treasurer having justly squared his accounts, *demited* or *laid down his office*. Upon which the Grand Master, and the Lodge, appointed the Secretary Revis, to be Treasurer." Here we find that the Treasurer by *demitting laid down his office* or in other words resigned. This was a voluntary act of his own, not a demise depending on his death to confirm it; he did not then *die* for he was present at that time, the act was a demisison, "a letting or casting down" of his office. Fortunately for the support of my views



the fact is recorded, that the Treasurer who succeeded this one who *demit*ed or laid down his office, did actually *die* during his term of office. Now let us see how that fact stands recorded, whether or not *he demitted*. On p. 259, "Grand Lodge June 14, 1753, in ample form etc." "The usual forms being gone through and a handsome collection made for the general fund of Charity, the Deputy Grand Master informed the Lodge of the death of Bro. John Jesse Esqr., late Treasurer of that society, and recommended to their consideration the choice of some proper person for that office, and place of trust." Here the Treasurer *died* while in office, but he did not *demit*, nor did he *demise*, (not being a king), as the word was at that time understood, as by reference to the oldest Lexicographers we find, "Demise, (law term,) a letting or making over lands, tenements, etc., by lease or will, also *death*, *when applied to the King*." "To demise, or let a farm." "Demission a letting or casting down, an abatement." Since that time, other interpretations have been added to the words, the latest and most reliable is to be found in Webster's Dictionary, last edition; as follows; "Demise." In England, a laying down or removal, applied to the crown, or royal authority. Thus when Edward IV. was driven from his throne for a few months by the House of Lancaster, this temporary transfer of his dignity was called a *demise*. "In later usage, the death of any distinguished individual: as the demise of Mr. Pitt." "Demit" to let fall, to depress; to submit; (not used)." Here is Webster's definition of the two words, "demise," and "demit." To show that the words "demit" and "die" were not intended to convey the same meaning let us refer to p. 311 Art. I. of Masters and Wardens, etc. "On November 25, 1723. It was agreed that if a Master of a particular Lodge is deposed or demits, the S. Warden shall, etc." Also on same page "And in case of death or sickness or necessary absence of the Master the S. W shall etc." Here are five distinct contingences provided for. 1st. If a M. is deposed, or *deprived* of office. 2d. If a M. demits or *lays down* his office. 3d. If a M. *dies*. 4th. If he is sick. 5th. If he is necessarily absent, therefore no two were understood as being synonymous. It may be contended that the Masonic usage is against a Master demitting or resigning during his term of office. This is a *local* regulation in some jurisdictions, and as I have shown that they could lay down their office by demitting, I will now show that they could do the same thing under another name, and that the two words "demit" and "resign" are synonymous, see p. 263, "Grand Lodge, Nov. 29, 1754, in due form etc." "The Grand Master having informed the brethren that the Hon. Capt. Charles Proby, Senior Grand Warden, being ordered on duty abroad, had *resigned*

his said office, he did now appoint etc." Here is proof from authority that will not be questioned that it was not only admissible, but that it was the practice nearly three centuries ago, and continued on for the M. or other G. officers to demit or lay down his office or resign at pleasure, and that the word "demit" was then a Masonic term and did *not* mean "*to die*." In the years 1567, 1630, and 1674, the Grand Masters demitted; in 1738, the Grand Treasurer demitted; and in 1354, the Senior Grand Warden resigned his office. In view of the above I must persist in my adherence to the views expressed in the article which is the subject of the strictures above alluded to. It is evident that "demit is an ancient Masonic word and that it then related to the surrendering up or laying down an office, and I think the modern application of it to the *withdrawal of membership* is improper, although in general use.

Very respectfully and fraternally yours, etc.

CLINTON, MISS.

GEO. H. GRAY, Sr.

#### FAMILY CIRCLE.

NEW ENGLAND LODGE No. 4, WORTHINGTON, OHIO.—This is one of "the *old* Lodges" that aided in organizing the Grand Lodge of Ohio. It is still at work, as active and efficient as in its younger days. The officers for present year are: Geo. Taylor, W. M.; J. M. Fuson, S. W.; J. P. Wright, J. W.; Thos. Daniel, Secy.

McMAKIN LODGE, No. 120, MT. HEALTHY, OHIO.—The officers of this Lodge for the present year are: Jno. McMakin, W. M.; J. G. Shively, S. W.; — Francisco, J. W.; B. P. Dorn, Secy.; W. Laboyteaux, Tr. Stated meetings, Saturday on or before each full moon.

GOSHEN LODGE, No. 119, GOSHEN, OHIO.—This old and active Lodge is still quietly pursuing its labors, and propagating the pure tenets of the Order. The following are its officers for present year: Thos. H. Foulds, W. M.; C. Thacker, S. W.; V. Fleagle, J. W.; W. H. Cummins, Secy.

MT. GILLEAD LODGE, No. 206, at Mt. Gilead, Ohio. The officers of this thriving Lodge, for the present year, are: R. Burns, W. M.; H. L. High, S. W.; W. Hall, J. W.; W. Clements, Secy.

HILLSBOROUGH, OHIO.—We attended at this place on the evening of the 14th of last month, by invitation, to assist in the ceremonies of installing the officers of the Lodge and Chapter, and to enjoy a genuine re-union or family gathering. Comp. Stokes, the G. H. P. of the G. Chapter of Ohio, was present to officiate, and we also had the company of our excellent Bro. West, of Philadelphia, Bro. Owsly of this city, and a few other visitors, besides the Craft and their families in Hillsborough.

The Lodge room was most tastefully fitted up and festooned with ever-greens, and every arrangement made for a good time in general. The Hall was crowded with smiling faces,—the *strength* of the Craft being adorned with the *beauty* of their fair wives and daughters.

Comp. Stokes officiated in his usual graceful and impressive manner; Bro. J. M. Barrere assisting as Master of Ceremonies. A few vocalists—just sufficient to make *good* music—favored us with some fine and appropriate pieces. There were three young ladies and as many gentlemen, and better singing we have not heard for many a day.

During the evening we performed *our* part in the way of a speech, after which it was announced that supper was waiting for the company at the Ellicot House. We wish we could do justice to this part of the entertainment. It was got up by Bro. Tucker, the gentlemanly landlord, and excelled in all respects any similar affair we have ever partaken of. We *did* justice to it, and so did the whole company. General conversation and pleasant greetings succeeded, and the hours flew rapidly away until “low twelve” announced the hour for retiring.

It is a long time since we enjoyed so delightful an evening, and we hope “we may be there” to share in the next annual re-union. The Craft in Hillsborough comprise a noble band of true and warm-hearted men, and Masonry *must* flourish and perform its mission when directed by such devoted brethren. May they and theirs share every blessing of earth and heaven.

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KANSAS TERRITORY.—There are three chartered Lodges already in Kansas, and several working under Dispensation. A Convention was to meet on the 27th ult. to organize a Grand Lodge, but we are not yet advised of the result. If reports from that Territory are true, there is great need of the benign and brotherly influence of Masonry there; and we hope it may have a tendency to calm the disturbed elements, and bring order out of confusion. Masonry knows no North no South, no East no West; but one country and one God, with fraternity as the binding principle to unite all in a common brotherhood. We shall rejoice to hail “*The Grand Lodge of Kansas.*”

**ORIENTAL ENCAMPMENT, No. 12, CLEVELAND, OHIO.**—The officers of this Encampment were publicly installed, on the 5th of last month, by the G. G. Master of the G. G. Encampment of the U. States, W. B. Hubbard. The Sir Knights met at their Asylum, and from there marched in procession to the Melodeon Hall, where the imposing ceremonies were performed.

Prayer was offered by Sir Knight, Rev. Dr. Perry, after which an appropriate ode was sung by Sir Knights Wheeler, Brown, Butties and Knight, accompanied by a Professor on the piano. The following officers were then installed to serve for the ensuing year :—E. R. Griswold, G. C. ; E. G. Knight, G. ; R. Creighton, C. G. ; Levi Butties, P. ; J. M. Stuart, S. W. ; H. C. Ranney, J. W. ; P. Thatcher, Jr., Tr. ; A. Ely, Jr., Secy. ; A. C. McNacy, S. B. ; G. H. Burt, Sw'd B. ; E. Kingsley, W.

After the installation ceremonies were concluded, the G. G. Master delivered a brief but very interesting address. His remarks were listened to with profound attention by a highly appreciating audience. His closing remarks, addressed to the Sir Knights, were well calculated to make a deep and lasting impression.

Music followed, by an excellent Band, which was succeeded by the Benediction by Dr. Perry.

The procession was then re-formed, and proceeded to the "American Hotel," where the Fraternity, with invited guests—among whom was the Mayor of the City—partook of a grand supper prepared by Bro. Winslow. Toasts, songs and speeches succeeded, and the Sir Knights had a "good time" generally. May they have many such in years to come. We should like to give the proceedings in full, but have not room.

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**NEW LODGE.**—A new Lodge, by the name of Ivy, has just been organized under Dispensation at Elmira, New York : Bro. Thos. C. Edwards, W. M. ; L. E. Bonney, S. W. ; Hon. Thos. North, J. W. It commences under the most flattering and favorable circumstances ; has plenty of work, of the best material, and promises to be the *model Lodge* of New York. Under the superintendence of such a "wise Master Builder" as Bro. Edwards, Ivy Lodge *must* prosper.

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**MONTICELLO LODGE, No. 244, CLYDE, OHIO.**—This new Lodge is prospering finely, and doing an excellent work for the Order. It is in excellent hands, and bids fair to become a gem in the crown of the Grand Lodge. The officers are : W. M. Harrison, W. M. ; C. G. Eaton, S. W. ; Jacob McCleary, J. W. ; W. S. Russel, Secy.

**LECTURES.**—The first of a series of Lectures before the Craft of this City, was delivered on the evening of the 13th of December last, by Bro. L. M. Bierce, of Akron, P. G. Master. The weather was extremely disagreeable, which prevented so large an attendance as was expected; still there was a very respectable audience.

The subject of the Lecture was "The moral teachings of Symbolic Masonry." Bro. Bierce gave a rapid sketch of the *ancient* mysteries of Egypt, of Greece, of India, of Phœnicia, of Tyre, &c., and marked their particular points of interest. He also spoke of the mysteries of Mexico, as they were found at the invasion of Cortez, which, though heathen in their character, still contained some important truths touching a knowledge of the true God. He then referred to Symbolic Masonry—the *genuine* Masonry—and showed that it embraced the great essential truths, including a proper appreciation of the existence and attributes of the Deity, the truth of the Holy Scriptures, hope in immortality, and universal charity towards our fellow-man.

The Lecture was listened to with much interest by those present, and gave general satisfaction.

Bro. W. B. Thrall, of Columbus, P. G. M., will have followed with another Lecture, but too late in the month to be noticed in this No. Our eloquent Bro., Prof. Tiffany, of Dickinson College, at Carlisle, Pa., will deliver the next in the series, on the 11th of this month. We look for a large attendance, and will doubtless have a most interesting Lecture.

The Grand Lodge of Ohio enjoins upon its subordinates this mode of instruction wherever practicable, and we really wonder why such Lectures are not more frequent among the Lodges. If it were a general thing, it would inaugurate a new era in the Craft; and while it tended to disseminate knowledge, it would awaken a new interest in Masonry, and diffuse a spirit of enquiry that would be productive of great good.

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**LEWES, DELAWARE.**—Jefferson Lodge, No. 15, is located at this place, and is composed of an excellent and enterprising body of Masons. The officers are: E. S. Morris, W. M.; J. A. Rowland, S. W.; J. H. Conwell, J. W.; E. D. West, Secy.; Geo. Tunnell, Tr. Stated meetings, 1st and 3d Friday of each month. The Lodge numbers about 50 members, and is gradually increasing in numbers, zeal and usefulness. Success attend them.

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Thou shalt not take the name of the Lord in vain.

## EDITOR'S DEPARTMENT.

A RIDE OVER THE MOUNTAINS, or rather *through* the mountains. As a traveler of no little experience, we believe that we can benefit our readers by advising them as to the best route to the Eastern cities. We have passed over the New York Central, the New York and Erie, and the Pennsylvania Central, and are free to say that the *last is decidedly preferable*. From Crestline, on the Cleveland & Columbus Road, you take the Ohio & Pennsylvania Road to Pittsburg. This is a substantial Road, running splendid cars, and the conductors are extremely obliging and attentive. At Pittsburgh you are transferred without delay to the cars of the Pennsylvania Central, one of the *very best* roads in the United States. It is of the most substantial character, and well balasted with stone, so that there is little or no dust at any time. The conductors are gentlemen, polite and attentive to the passengers under their charge, and ever watchful for their safety.

The *scenery* on this road is unsurpassed in the United States, blending the grand with the beautiful in a manner to gratify the most indifferent. You are gradually carried up from the Ohio at Pittsburg into the mountain region of the interior, until you find yourself climbing in good earnest the Central mountain itself. The powerful locomotive appears not to feel its burden, but up, up, up it goes, higher and higher, as though engaged in a holiday pastime. Finally, on a sudden, you plunge into the mountain-side, a dull roaring succeeds for a few moments, and spectral lights flit past you in the gloom, and you emerge into day-light on the eastern side of the mountain, amid the glories of an Alpine region. But no stopping yet. You wind along down among the spurs of the mountains, until you touch the head waters of the beautiful Juniata, which you follow amid the most enchanting scenery to the Susquehanna.

Bro. W. J. Lombaert, Esq., of Altoona, is the Superintendent of this road, and no better man for this office could be found in the United States. Bro. Courtney is the Ticket Agent at Alleghenny City for the Ohio division of the road, and our old friend Bro. John Meskimen presides at the Ticket Office at the Depot in Pittsburg, and several of the conductors are also of the Craft. Upon the whole, we never crossed the mountains by so pleasant a route, and we recommend our readers to patronize it in preference to any other.

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**POLITICS AND MASONRY.**—An esteemed friend from central Ohio writes us a long and sorrowful letter about the condition of his Lodge. Politics—Know-Nothing and Anti-Know-Nothingism—have crept in and spread a moral miasma throughout the Lodge. We greatly regret to hear this, and hope the troublesome and turbulent ones will either do better or cease to be Masons. The political partizanships and ultra notions and feelings which prevail on political questions, we regard as a moral nuisance, and as having a most baneful influence on society. Men *will* differ on political questions, and it is perhaps well that they do; but opinions on political or religious questions need not—should not affect their social or fraternal intercourse. When men cannot entertain adverse sentiments on such subjects without personal dislike and vituperation, they are *unworthy the name of men or Masons*.

We have noticed a disposition recently, in some places, to drag political feelings and disputes into the Lodge-room. Such conduct is highly reprehensible; and those who are guilty of it should be promptly dealt with. The man who makes difference of opinion a matter of personal hostility is *unworthy* to be a Mason: he does not yet understand the first principles of Masonry, and is utterly unfitted for masonic association.

In most cases of difficulties of this kind, the Master of the Lodge has not done his duty. He should meet such a spirit at the threshold, and sternly forbid its entrance; he should seize and crush it in the bud. As a last resort, and when all milder means have failed, the turbulent should be expelled. Better one suffer than many; better cut off one troublesome member than suffer discord to come into the Lodge. We speak plainly, for to be silent longer would compromise our duty.

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**MITCHELL'S HISTORY OF MASONRY.**—We are much pleased to see that our excellent Bro. J. W. S. Mitchell, M. D., formerly the able Editor of the Masonic Signet, has issued proposals for publishing by subscription a "*History of Freemasonry*," from the building of Solomon's Temple down to 1856. The work will also embrace the "Old Charges," etc., and a code of Masonic Jurisprudence, a Dictionary of Masonic terms, a description of the Jewels of a Lodge, etc., etc.

Having seen Bro. Mitchell's "History," as published in the Signet, we believe his proposed work will form a most invaluable addition to our Masonic literature. We, therefore, take pleasure in commending it heartily to the patronage of the Craft. It will be published in two volumes, of about 700 pages each, bound in cloth, with emblems, at \$5.00 per copy; in morocco at \$6.00, payable on delivery, or to aid the author in issuing it, \$1.00 less if paid in advance.

Bro. Mitchell will please put us down for a copy, and we shall be happy to forward the names of any who may wish the work.

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**A BEAUTIFUL PICTURE.**—We have in our office a picture of the Grand Lodge Room (an interior view) in the Masonic Hall, Philadelphia. It gives us a correct view of all the furniture, decorations and sculpture work, and excels in artistic beauty any picture of a Masonic character that we have ever seen. The engraving is a chromo-lithograph in twelve colors, and in size is 21½ by 27½ inches. It is highly creditable to the artist, Bro. L. N. Rosenthal, corner Third and Dock streets, Philadelphia, and we hope he will be compensated by a large sale of his beautiful work. Price \$3.00. *We will receive and fill orders for the Picture.*

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**IOWA—ANCIENT CHARGES.**—Our new work on the Ancient Charges and Constitutions of Masonry, may be had by the dozen or single copy, of Bro. George Russell, of the St. Charles Hotel, Keokuk, Iowa; and also of Bro. L. D. Farmer, merchant, Muscatine, Iowa. Our brethren in that State will order from those two points—whichever may be easiest of access.

**SACRED RELICS.**—A few days since we received the following note, which speaks for itself:—

AKRON, Dec. 13, 1855.

**BRO. MOORE:**—Please accept the accompanying rule and folder for your sanctum. They were made at Jerusalem, from the wood of an olive tree which grew on the Mount of Olives, and were sent me by the U. S. Dragoman at Constantinople, Bro. J. P. Brown.

The Hebrew characters are "Jerusalem."

Fraternally,

L. V. BIERCE.

Accompanying the note were a rule and folder, or cutter, handsomely finished, polished and varnished. We tender a thousand thanks to Bro. Bierce, the P. G. Master of Ohio, for this invaluable present. We shall treasure these little gems as sacred memorials of the ancient city of God, the seat of the first Temple, and the sacrifice offered by Abraham. Everything connected with the holy city is dear to the heart of a Mason; and these beautiful articles shall serve to remind us often of the great transactions which have occurred on those sacred mountains. "If I forget thee, O Jerusalem, let my right hand forget her cunning."

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**GIFT BOOKS.**—We return our sincere thanks to Wm. A. Adams, Esq., Grand Secretary of the Grand Lodge of Pennsylvania, for a present of two very valuable works for our Masonic Library. One is the Ahiman Rezon, published in 1825 by the Grand Lodge of Pennsylvania; the other an elegant copy of Chandler's Addresses, delivered at his Grand Visitations, while Grand Master of that State. These last are full of sound masonic sentiments, eloquently expressed, and are none the less valuable though their author has since strangely become the apologist of the Roman priests, the bitterest enemies of Masonry.

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**WOOLLEN MANUFACTORY.**—Bro. S. D. Irish & Son, at Pendleton, Ind., is the proprietor of an extensive manufactory of woollen cloths, of a very superior quality. His machinery and entire arrangements for manufacturing goods in his line are complete, and hardly surpassed by any similar establishment in the United States. Besides, Bro. Irish deserves, and we have no doubt will receive a liberal patronage in his line of business.

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**TO OUR CORRESPONDENTS.**—"The hours of my Sadness" are inadmissible. We should like to oblige our excellent friend, the author, but the literary merit of these verses does not come up to the standard we have prescribed for the Review. The author would regret their appearing in print over his own name as much as we.

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**ST. CHARLES HOTEL, Pittsburgh, Pa.** We stoped at this Hotel recently, and found it all that can be desired. Bros. BRYSON & SHIRLS, the courteous and efficient Proprietors, appear to take especial pleasure in making their guests comfortable and supplying all that a tired traveler needs. We most heartily commend the St. Charles to our friends visiting Pittsburgh.



**MUSIC.**—We often wonder why more Lodges do not have a good Melodeon in their halls. Music is one of the arts that Masons profess to cultivate, and yet how rare is it that we hear good music at one of our meetings. Our good friends, Bros. Carhart, Needham & Co., of New York, whose card is on our advertising sheet, will furnish Lodges with a splendid Melodeon for \$100, and its delightful strains will add immensely to the attractions of the Lodge-room. Try it, brethren. If you have no member who can play it, induce some one to learn, and encourage music in your halls; it will throw a new enchantment around the mystic rites and shed a genial sunshine over the meeting.

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"PLEASE STOP EXCHANGE," was written on a copy of Zion's Herald lately received at our office. This paper, published in Boston, got on our list of exchanges without our asking, and we part from it without regret. It has but one idea, and it has chased that until it is worn to a skeleton. We doubt whether the paper is of much use to the world or the church of which it *professes* to be the advocate.

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**ANDERSON, IND.**—The United States Hotel in this place, kept by Bro. Geo. R. Dibbin, is a comfortable home for the traveler, and Bro. Dibbin is one of the most obliging and attentive landlords in the country.

**THANKS** to Bro. J. S. Reeves, M. D., of Morgan County, Ohio, for a copy of Webb's Monitor in Spanish. It will fill a niche in our Masonic library.

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#### LITERARY NOTICES.

**ROSE CLARK**, a new work by Fanny Fern, is on our table. It is indicative of more genius as well as higher talent, than any of her former writings. The plan of the story is well conceived, and told in an admirable manner. The sentiments are pure and elevated, and clothed in drapery of light and beauty. The reader will be delighted with this new effort of Fanny to gratify the public.

Published by MASON & BROTHERS, New York. For sale by APPLEGATE & Co., 43, Main street, Cincinnati.

**MODERN PILGRIMS**: Showing the improvements in travel, and the newest methods of reaching the Celestial City. By George Wood. In 2 vols.

This is an allegory of great interest, well written and of a fine literary caste. In rebuking the vices and follies of the age—and yet in a manner not to give offence to any, while it possesses peculiar attractions, winning the hearts and convincing the judgments even of those it rebukes—this work is superior to anything we have seen for a long time.

Published by PHILLIPS, SAMPSON & Co., New York. For sale by APPLEGATE & Co., 43 Main street, Cincinnati.

**THE FREEMASON'S MONITOR**, by Z. A. Davis. A new edition of this work has recently been issued by LIPPINCOTT, GRAMBO & Co., of Philadelphia. It is got up in excellent style and handsomely bound. We thank the publishers for a copy through Bro. Hyneman.

**THE YEAR-BOOK OF AGRICULTURE:** or, the Annual of Agricultural Progress and Discovery, for 1855 and 1856.

We think it is hardly necessary for us to say more than to announce the character and contents of this work. To *praise* it would be superfluous; for every man who feels any interest in the success of agriculture (and who does not?) will buy and read it. It is really of more solid worth to the people of this country at large, and will do more real good than half the books that have been published for a year. It is full of the most invaluable information, and is got up in a style of elegance rarely surpassed. We say to every farmer, and every one who has a garden, and even those who have none, buy it to read yourself—buy it for your wife and children to read—buy it instead of the gift annuals that flood the country—buy it as a gift-book—buy it for your center table.

Published by CHILDS & PETERSON, 124 Arch street, Philadelphia. For sale by APPLGATE & Co., 48 Main street, Cincinnati.

**CARRY ME HOME TO DIE.**—Prof. Nourse, of this city, has written music for this popular song, and it has been published by PETERS & SON, Fourth street. We have heard it sung, and think it by far the best piece yet written by Prof. Nourse, and have no doubt it will be one of the most popular pieces of the day.

**UNIVERSAL MASONIC LIBRARY.**—We acknowledge the receipt of vols. 6, 7, 8 and 9, of this great work from the press of J. W. LEONARD & Co., New York. They are "Calcott's Disquisitions, and Ashe's Masonic Manual; Revelations of a Square, and Introduction to Freemasonry; History of Initiation, and The History and Illustration of Freemasonry; Ancient Charges and Regulations, with the Constitutions of the Grand Lodges of England, of Scotland, and of Ireland.

These volumes are well got up, of uniform size and substantially bound in leather. The whole series will embrace *thirty* volumes, and will form a most invaluable Masonic library. Bros. Leonard and Morris deserve much credit for their enterprise in this republication of English works, thus furnishing the Craft in this country, at reasonable prices, with works of great moment. Every Mason who can afford it, and every Lodge, should by all means order a copy of the "Universal Masonic Library."

We are under great obligations to the publishers for a copy of the work as far as issued. It is proper to inform the Craft that the work will be issued as rapidly as possible until the whole series is completed.

**NEW WORK BY MACKEY.**—Bro. Leonard & Co., of New York, will issue the first of this month a new work from the pen of Bro. A. G. Mackey, M. D., G. Secretary of South Carolina, author of Mackey's Lexicon, etc. The title is, "The Principles of Masonic Law: a Treatise on the Constitutional Laws, Usages and Landmarks of Freemasonry." This will doubtless be a most important and invaluable work. Bro. Mackey is the best Masonic scholar of his age, and a fine writer. We shall have the work for sale as soon as issued, and will supply all orders, but we do not yet know its price.

**LONDON FREEMASON'S MAGAZINE.**—This monthly is republished regularly by J. W. Leonard & Co., of New York, at \$2.00 per annum, in advance.

**THE ASHLAR**, by Bro. Weston, at Detroit, is published regularly, and is a very creditable and excellent work. Price \$2.00 per annum, in advance.

**THE NATIONAL MAGAZINE** for December is an excellent number, and fully sustains its growing reputation. A new volume will begin with January, and its circulation should be largely increased. Price, \$2.00 a year, in advance. Carlton & Phillips, New York.

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### MARRIED.

At Middletown, Ohio, on the 23d of October last, by Rev. T. T. Hill, Bro. T. Hargett, of Hamilton, Ohio, to Miss Ann Waldron, of Middletown.

On the 6th of November last, at Council Grove, Mo., by Rev. H. Thomas, Comp. Thomas S. Millen, G. H. P. of Mo., to Miss Sue W. Bower, of Monroe county, Mo.

On the 20th of November last, at Somerset, Ohio, by Bro. Rev. J. C. Taylor, Bro. C. W. Hamisfar to Miss Mary E. Ritchey, daughter of Bro. G. Ritchey.

On the 23d of October last, at Salem, Ind., by Rev. Wm. Shanks, Bro. Horace Heffren to Miss Mary Persise, daughter of Bro. James T. Persise.

On the 8th of November last, at Bryan, Ohio, by Rev. Henry Warner, Bro. H. L. High, of Mt. Gilead, Ohio, to Miss Catharine Williams, of the former place.

On the 9th December last, near Hillsborough, Ohio, by Rev. John W. Stone, Bro. J. Britton, to Miss R. E. Brown, all of Highland County.

On the 30th of August last, Bro. R. E. Nettles, of Danville Lodge, No. 42, to Miss Mary F. James, eldest daughter of Bro. C. James, all of Yell Co., Ark.

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### LOVED AND LOST.

**DIED**—In this city, on the 4th of December last, Bro. the Rev. William Burke, aged about eighty-six years. Our venerable Brother was the oldest member of N. C. Harmony Lodge, No. 2, having been initiated in that Lodge on the 3d of August, 1814. He had been a minister of the Methodist Church for *sixty-four* years! "The fathers, where are they? And the prophets, do they live forever?"

In Columbus, Ohio, on the 7th of November last, Bro. J. C. Pinney, in the 29th year of his age; a member of New England Lodge, No. 4, at Worthington.

In Columbus, O., on 2d of September last, Bro. James Russel, in the 80th year of his age. He was initiated in New England Lodge, at Worthington, in 1809, but subsequently removed to Columbus. He was the inventor and maker of the great "Planetarium," for illustrating the science of Astronomy. This instrument created quite a sensation in the scientific world, and was much talked of some years ago.

In Worthington, O., on the 3d of September last, Bro. Potter Wright, in the 65th year of his age. He was a worthy member of New England Lodge, No. 4.

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### RESTORED.

**BRO. LEWIS TAYLOR** has been restored to all the rights and privileges of a Mason, by Kreider Lodge, No. 197, Ohio.

# The Masonic Review.

VOL. XIV.—CINCINNATI, FEB., 1856.—No. 5.

EIGHTEEN HUNDRED AND FIFTY-SIX.

BY THE EDITOR.



THE beginning and the close of years are important eras in the world's history, and should receive such a notice as their importance demands. To man, the beginning of each year is a resting place in the journey of life; a point at which one may stop and breathe a moment, and look around him and take his reckoning, and see who are his companions still on the voyage; how many of those who started with him are yet making head against wind and wave, and speeding on toward the desired haven.

It is a time, too, for social greetings, an exchange of courtesies, of good wishes and fraternal expressions of kindness. It is well calculated to call into activity all the warm sympathies of our nature, and cause them to gush out in overflowing streams of benevolence. A careful survey of those around us, may reveal the fact that Providence has dealt more kindly with us than with them; and to know they need our assistance should be sufficient to secure that assistance. Twenty, thirty, fifty, seventy years ago, we set sail on the voyage of life in company with many others; but tempest and wave and shipwreck have gradually decreased the number of our associates until, it may be, few are left. Some have outstript us in the race, and have gained the haven before us. Some went down when but a short distance out and a few days from port; others were lost in mid-ocean, battling with the giant storms which swept over its bosom. Some struck upon a rock at midnight; some lacked ballast, and were capsized; others were not well fitted with sail and masts and yards and rudder, and they lost their track in the darkness, and were seen or heard of no more.

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Others with every appliance for a safe and prosperous voyage, had not skill or judgment to navigate in safety—all was periled and all was lost.

Of all the numbers who spread their sails to the breeze and started with us in the morning of life, how few are left and within hail. And even many of them are in a "crippled" condition. They have been unfortunate—a sail has been torn away in a gale, a rudder has been unshipped, perhaps the stores are exhausted, or they have sickness on board. A signal of distress is flying and help is needed. While you are pausing under the lee of this island, (the new year),—send assistance to those who need. Don't let selfishness prevail; don't ask for pay, or doubt of ultimate remuneration. That good old volume spread out on your altars assures you it *will* be paid, for your Grand Master will assume the debt—"he that giveth to the poor lendeth to the Lord," and it will be returned with interest, for He hath said so. It *may* be that at the beginning of eighteen hundred and fifty-seven it will be *your* turn to throw out a signal for assistance, and your now needy friend will be able to "do unto you as you now do to him." And even should such not be the case, the accounts will be ballanced when you reach the port.

A whisper just here, good brother;—it might be well to take a retrospect of the past, and review your voyage. You are yet in the open sea, it may be a long way from the harbor you wish to make. Experience is a safe and valuable teacher, and a review of the past may be of service to you in the future. Go back, then, and look over the past, you will see it from a different stand point from what you did before. Look well at every error, mistake, and wrong; inquire how they might have been avoided, and note it down for future reference.

'Tis often greatly wise to talk with our past hours, They teach us sound lessons of wisdom—lessons of inestimable value—lessons that gold cannot purchase. *Treasure them well.*

It is a good time too, to foot up your reckoning, and ascertain if possible where you are. Have adverse circumstances, misfortune, errors, head winds or storms driven you from your course? It is a good time to find it out, and correct it before it is too late. If neglected a little longer, it may prove fatal. There is a port of safety, security, and perpetual repose; but it is of the last importance to know whether you are making directly for it. You can make the voyage but once, and if you are wrecked, even in sight of the harbor, all will be lost.

You are building and the work of your hands must be accepted or

rejected by Him for whom you labor. It is a good time to examine the part already done. Get your square—"of truth," the plumb-line—"of rectitude," apply them both. See if the angles are square, if the surfaces are level and the sides perpendicular. On this depends the stability of the structure through everlasting ages. If on examining your work, you find it to be deficient or imperfect, at it again, review your efforts, examine the designs on your "moral trestle-board," and work up to them. One block at a time, finish it well, and then another. When all are completed, the building will go up without the sound of ax or hammer, or any tool of iron, and then the light of a brighter morning shall reveal the finished temple, firmly and forever seated on the heavenly Moriah.

What shall we say more? "Our task is completed," and we shall be as ready to receive as to give instructions. We have examined *our* work; and wherever we find a defect we intend to correct it if possible. If any are overlooked, and others discover them, we shall thank them to give us the information, frankly and fraternally. "Love one another," is a precept involving this—"help one another." "Fraternal" involves "mutual." We shall share each others reward, but we must be willing to share each others labor.

We shake out our canvass to the breeze once more, and "woo the favoring gales." We send a hearty "good cheer" to each toiling brother. We are for the port, and we'll meet you there. We are looking for the cap-stone to be brought forth with shouting, and deposited in its place. *There* we hope to greet our unnumbered friends—our mystic brotherhood—receive our wages and be content. Eighteen hundred and fifty-six—we welcome you. A pleasant journey and—*safe at home.*

#### SPURIOUS DEGREES.



WHEN we look back a few hundred years into the past we are filled with wonder by the momentous changes which have taken place. That period presents one long catalogue of metamorphoses. Empires, nations and dynasties have arisen in rapid succession, many of which have fallen or passed away, and live now only in history, while whole races have become almost extinct. England, France, Germany, and Italy of to-day are not the England, France, Germany and Italy of the fourteenth century. Since then, manners,

customs, laws and rulers have changed. Since then, this vast continent has been peopled by civilized men, before whose rapid march its mighty forests have been levelled, and the native Indian, who has been so unfortunate as to survive his once numerous and powerful race, has been driven beyond the Rocky mountains to the hunting grounds near the great waters of the far west. In science, philosophy, and every branch of learning, facts, before unknown, have been brought to light, and made subservient to the improvement of mankind. Taking a retrospect into the past more distant and dim than that which we have contemplated, changes of still greater magnitude are apparent. The nations of Asia, of whom sacred and profane histories treat, and the remnants of whose handiworks are found by the curious antiquarian ;—the inhabitants of Egypt whose vast monuments and cunning work are now exhumed from the bowels of the earth ;—the Greeks and Romans—the crumbling ruins of whose architectural structures, and the productions of whose orators, poets, and philosophers, still remain to attest their greatness ;—where are they ? Obliterated from the face of the earth ; and even the languages of some of them are now classed among the *dead*, being spoken only by a few learned linguists. Such considerations may well lead us to doubt the stability of human institutions.

Amid the general wreck caused by the whirlpool of time, how has Freemasonry fared ? Unable to escape the tyranny and attacks of pretended friends, it has sometimes greatly suffered and fallen into disrepute. Such depression has only been temporary ; the principles of the Order have sustained it in every hour of trial, and aided by the exertions of faithful bretheren, have carried it through successfully. It is now acknowledged, even by enemies, to be the oldest institution on the face of the earth. What greater praise could be bestowed ! What better evidence could be demanded of its purity and usefulness ! The chief causes which have at certain periods obscured its brightness, and weakened, if not entirely destroyed, its influence, can be plainly seen and easily understood. They have died away or disappeared only to spring up under novel forms and carry on the war with renewed vigor. One term will define them—they are all comprehended in the word, *Innovations*. This direful foe, which no other establishment or system, reared by human skill, has been able to withstand, assuming every shape, has attacked Freemasonry, under the patronage and influence of kings, princes, and potentates. In some parts of the world, she has been made to yield, which has consequently brought upon her reproach ; and thus, indeed, she suffers at the present day.

The principal innovations that have effected injuriously the interests

and progress of symbolical Masonry, are new degrees which have been invented and engrafted to the three ancient ones of the Blue Lodge, as now conferred in England and this country. Other changes—such as relate to the words of the lecture, or the language of the work—bad as they may have been, have had but a comparatively slight influence on the essentials of the Order. It is the attempt to fasten upon it wholly modern inventions, which tend to uproot, or bring into disuse, old forms and ceremonies, sanctioned and hallowed by ages, that has wrought the most injury. This, the record of the past clearly proves.

It is not necessary for our purpose, to determine how many of the degrees, which are now generally recognized in this country, belong to ancient masonry; we shall refer to those which are beyond dispute of recent origin, and are not recognized by the Masonic world at large. That the three symbolical degrees, which have come down from time immemorial, were in active operation in England during the fifteenth and sixteenth centuries, is established beyond doubt. Through that period, Masonry was harmonious and flourishing; Charles II. was initiated, as well as many other illustrious persons, and frequently attended its meetings; its brethren worked together in unison and brotherly love. Indeed, this prosperity continued till the revival of the Order in 1717. Subsequently, says Oliver, "we find innovation piled upon innovation, till the pure and holy system based on religion and the love of God, became a bable of confusion, diverging by gradual steps from purity, until it degenerated to a system of words and names, of contention and dispute." The foundation of this state of things was laid by the followers of James II., who established a new degree in France, which they called the Chevalier Macon Ecossais. This created a taste for novelties, and new degrees became abundant, many of which had a political character inconsistent with pure Masonry. In 1725, the "learned, pious and polite" Chevalier Ramsay, an admirer and advocate of the House of Stuarts, invented and introduced three new degrees to promote the interests of the Pretender. Immediately after, androgynous degrees were contrived, and female Lodges were established. In 1743, the Masons of Lyons manufactured a degree called Elus, that met with great success, and gave rise to many others which finally became so numerous, that they were divided into three classes—symbolical or blue, capitular or red, and philosophical. As the last volume of the yellow covered literature of the present day administers to a perverted taste, and creates a stronger desire for other issues of the same kind, so each new degree only augmented the unhealthy appetite



for novelties, and created a hankering for burlesques that were disgraceful to the Fraternity—

Th' invention all admir'd and each, how he  
To beth' inventor missed,

Men of ability, or who fancied themselves superior to their fellows, strove to bring into vogue systems that should bear the impress of their inventive faculties, till the degrees conferred by our Order must have amounted to many hundred, if not to several thousand. As these innovations crowded upon each other, the original degrees lost their importance and influence: the natural result followed. The Lodges degenerated into theaters of amusement, or schools of declamation where the foolish found entertainment, and the crafty sought opportunities to impose upon their credulity. Peace and harmony could not long prevail. Schisms and dissensions arose, till the Fraternity stood before the world nothing but a society of discordant members; the pure principles and precepts of the Order were disregarded by the Brethren who sought new lights and worshipped at new and strange shrines. So great became the strife and confusion, that the Grand Lodge of France entered into an investigation of all the innovations, and finally rejecting them, sanctioned only the three symbolical degrees. This gave rise to more contention. The advocates of the new systems immediately established a Grand Lodge of their own, and issued charters for new Lodges. This state of affairs brought the Association into general contempt on the continent of Europe, and caused its proscription. The States of Holland issued an edict forbidding the meetings of Masons under heavy penalties. Then followed the prohibition of Louis XV., the bull of Pope Clement XII., the edict of the council of Berne, and the act of the Associated Synod of Scotland.

During the period to which we have referred, the Craft in England escaped in a great degree the moral pestilence which swept over the Order on the continent. Few innovations were established in Great Britain, and consequently we find the Fraternity in that country were comparatively free from dissensions, and were held in a high respect, and that Masonry exerted a very beneficial influence, restraining the passions of men, and cherishing the virtues of brotherly love and charity.

The foregoing remarks have a practical application which should be brought home to the mind of every brother. We are indeed dull scholars if we study not the lessons of the past, and guilty Masons if we do not profit by their teachings. This age has its follies, and still seeks to make the institution of Masonry support systems invented by vain and foolish men for their own aggrandizement, or the accomplish-

ment of some selfish end. In France, a large number of the new degrees still exist, and find favor among the Fraternity, to their discredit, and the injury of the Craft. The evil has extended to this country, and is exerting a baneful influence. We refer to the *side degrees* as they are called, and those of an androgynous character. There is no sensible Brother who believes them to be a part of ancient Masonry, and yet they are conferred by members of the Order—aye! by officers of Lodges, in our Lodge rooms; and thus our time honored institution is used to prop up and support these spurious systems—to give them life and vitality. Those who pursue such a course fail to place a proper estimation upon the antiquity of our Association, and the necessity of rigidly adhering to old landmarks. The influence of their acts, as far as it extends, is to bring Masonry into disrepute; they are trifling with a sacred legacy which they should regard with the utmost reverence, and preserve unimpaired and free even from the appearance of evil. We fear there is a growing tendency in this country to confer the spurious degrees, which, if unchecked will produce inconvenience, and perhaps mischief.

No danger may be perceived or felt now. Small beginnings often lead to momentous consequences; a spark will kindle a mighty fire which defies human effort to quench it. We should guard against and discountenance approaching evil. The conferring of side degrees may appear harmless; and may be practiced as a matter of amusement, but its influence is pernicious. It tends to create a levity unbecoming the Craft, and to lower the estimation in which the symbolical degrees are held. This is certainly the case when they are bestowed on a newly initiated candidate. After going through the forms and ceremonies of the Blue Lodge, he is invited to receive other degrees bearing names which are entirely new to him. He accordingly takes them, thinking they are of practical benefit, and leaves the Lodge room with his mind confused as to the genuine and spurious Masonry, and often attaching too little value to the former, or too much to the latter. By frequently witnessing the side degrees, and assisting in their performances, Masons begin to associate them with the generally received system of the Order, and acquire a desire to obtain novel ones that shall astonish their brethren; and afford them fresh amusement. And here lies the great danger—it is the taste which the evil practice fosters for new degrees, and consequently for changes in the work of the Lodges—in fact, for innovations generally;—a taste and hankering for the new, which cause brethren to forget that the *only security and safety* for Freemasonry are a firm and unflinching adherence to *ancient landmarks*.

These sentiments cannot be too seriously considered. Undoubtedly

innovations cannot be carried to so great an extent in this country, as they have been in Europe; the constitution and character of our people would prevent it, but they may be fostered till an injury is inflicted on the institution, which will last for years. The human mind is prone enough to seize upon the new, and introduce change, without being encouraged in so doing; and the only safe course to pursue in a society like that of Masonry, whose future prosperity depends upon the preservation of its ancient rites unimpaired, is to discountenance and ignore all extraneous inventions or systems which seek to support themselves by clinging to the skirts of the Order. This is the only safe course, which every brother, who desires to perpetuate the blessings of Freemasonry, should strenuously pursue.—*Ashlar*.

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CHAPTER V.

*Tests and Qualifications.*

*Entick, Hesletine, Calcott, Hutchinson.*

1760—1769.

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"Masonrye beeth the skyll of Nature, the understandynge of the mighte that ys hereynn, and its sondre workyngs."—OLD MASONIC MS.

"She knoweth the subtilities of speeches, and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times."—SOLOMON.

"Some folks have with curious impertinence strove,  
From Freemason's bosoms their secrets to move,  
I'll tell them in vain their endeavors must prove;  
Which nobody can deny."

MASONIC SONG.

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"In revealing some of the peculiar practices of Masonry in the eighteenth century, which, I am persuaded, are not clearly understood," continued the Master's Jewel, "I must caution you against confounding the pursuits of labor with those of refreshment, for they were perfectly distinct. Labor was an exclusive employment practised by Masons alone, while the amusements which attended the latter were common to many other convivial societies, and were regulated in accordance with the customs of the day. Grave business being closed, wit and good humor reigned triumphant, and the Brethren indulged themselves with a zest and freedom which distinguished no other community. Amongst Free and Accepted Masons, harmony and brotherly

love were alike cherished and enforced ; and disputes and quarrels seldom deformed the chaste enjoyments of the festive board. But I am truly concerned to say that, in some of our Lodges, Masonry was deformed by the unnatural attempt to blend these two divisions of Masonic employment, which were never intended to coalesce ; and the fatal consequences of such a course will too plainly appear by sundry revelations which I shall feel bound to make in the period now under consideration.

“In the eighteenth century the Lodge expenses were constructed on the most economical scale. The initiation fees ranged from one to two guineas, exclusive of the registration fee ; and the quarterages were from 2s. 6d. to 5s., including suppers. Under these circumstances, it required the exercise of great caution and discrimination to prevent the introduction of improper persons. And, accordingly, we had a clause in our Bye-Laws—which, indeed, was pretty general amongst the Fraternity—to the following effect:—‘And whereas the Craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons, no ways fit to become members of our ancient and honorable Institution, whereby men of rank, quality, knowledge, and education, are often deterred from associating with their Brethren at their public meetings : it is hoped that every Brother who is desired to propose any person will be particularly careful that he is one in all respects suitable to the Venerable Society he is to become a member of ; one whose temper and disposition may cement the harmony of the Lodge, and whose conduct and circumstances in life are such as may not tend to diminish the credit of it.

“In the choice of a Master, it was recommended in the Bye-Laws that abilities should be preferred to seniority or station in life ; but this rule was not always observed, and the Lodges occasionally fell into inefficient hands, to the depreciation of their character, and the diminution of their numbers. In many Lodges it was the practice to elect the Master, Treasurer, Secretary, and Tyler, by ballot ; nor did the former possess the privilege of nominating any officer, except his senior Warden, lest he should possess an undue authority over the Brethren ; and, therefore, the senior Warden appointed his junior, and both were then invested by the Master. Decorum was enforced by a rigid exaction of fines, which were frequently directed to be paid in wine or spirits, to be consumed then and there by the Brethren present.\* And as the

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\* Thus in an old minute book belonging to the Witham Lodge, Lincoln, we find the following entries in the Bye-Laws:—“The Master, if present, or his Wardens, in his absence, shall regularly open and close the Lodge at the appointed hours. Or if all of them happen to be absent, the member who was

Lodges were generally held at an inn, or tavern, the landlord, to whom the furniture usually belonged, possessed considerable influence in the Society, and was in a position to subject the Brethren to great inconvenience if they presumed to interfere in the slightest degree with his views of profit or emolument. From these causes, added to the universal license of the times, they were induced to indulge in excesses which transgressed the bounds of moderate conviviality, and brought discredit on the Order. This compulsory practice became at length so burdensome, that a clause was introduced into the Bye-Laws, by direction of the Grand Lodge, that 'no landlord or master of the house where a Lodge shall be held shall be permitted to have any other share in the furniture and property of the Lodge than as an individual member.' By the genial operation of this rule the above nuisance was considerably abated.

"The period I have passed over in the preceding chapter produced several authentic publications on the subject of Masonry, which were read in the Lodges for the edification of the Brethren.\* The 'Ahiman Rezon' was also published for the use of the seceders, and was adopted by the schismatical Grand Lodge, as its Book of Constitutions.† At

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last Master, or for want of a person who hath passed the Chair, the last Warden present is to do the same, and during the Lodge hours shall promote the business of the Craft; so that there may be one EXAMINATION, at least, gone through on every Lodge night, or the persons so neglecting shall forfeit a bottle of wine, to be drank by the Brethren after the Lodge is closed, to make them some part amends. Not fewer than three leaves, part of the Constitutions of the Fraternity, shall be read immediately after opening the Lodge, on every Lodge night by the Master, his Wardens or their Official, or by some other Brother present by their appointment, under the penalty of one bottle of wine to be paid as aforesaid. No Brother made in another Lodge shall be passed Master in this Lodge under half a guinea, to be paid for the entertainment of the Masters present."

\* These were—"A Charge delivered at the King's Arms, in Helston, Cornwall, on Tuesday, April 21st, 1672, by Isaac Head." "A Search after Truth: a Sermon, delivered at Gloucester before the Lodge, No. 95:" 1752. "A Pocket Companion, and History of Freemasonry, containing its Origin, Progress, and Present State; the Institution of the Grand Lodge of Scotland; Lists of the Grand Masters and other officers of the Grand Lodges of Scotland and England; an Abstract of their Laws, Constitutions, Customs, Charges, Orders, and Regulations, for the Instruction and Conduct of the Brethren." By Jonathan Scott. London: Baldwin, Davey, and Law, 1754; Second edition, 1759; Third edition, 1794. To this latter edition was appended many other particulars for the use of the Society.

† "Ahiman Rezon, or Help to a Brother; showing the Excellency of Secrecy, and the First Cause or Motive of the Institution of Masonry, the Principles of the Craft, and the Benefits from a Strict Observance thereof; and the Old and New Regulations. To which is added, the greatest Collection of Masonic Songs." By Bro. Dermott. London: Bedford, 1756; Second edition, London, 1764; Third edition, London, Jones, 1778; Fifth edition, Dublin, 1780; Sixth edition, by Bro. Harper, London, Burton, 1800; Seventh edition, London, 1807; Eighth edition, London, 1813; Ninth edition, London, Asperne, 1836. "The Maryland Ahiman Rezon; containing the History of Masonry,

this period our Rev. Bro. Entick engaged in the laudable design of counteracting the repeated attempts that had been made to throw Masonry into confusion, and contributed several valuable additions to masonic literature. He was, in his turn, the Master of our Lodge, and I glittered on his breast for three consecutive years. His habits were grave and sober; but he was a good Master, and a fair disciplinarian, popular among the Craft, an expositor of Masonry in many printed works, and at the same time he preserved his status in the Grand Lodge, which is more than Capt. Smith, Preston, Whitney, and some other popular Brethren, were fortunate enough to accomplish at a subsequent period. He published two several editions of the Book of Constitutions,\* and preached many sermons on Freemasonry, which ought to have been preserved, as they did honor both to his head and his heart.† I must confess I had a great respect for Bro. Entick. He was an active man, and a dear lover of Masonry; and I was exceedingly sorry when fate, in the shape of a vote of the Lodge, threw me into their hands.

"After this I passed two years of severe probation, for the Masters were inefficient, and the Brethren began to be very slack in their attendance; in fact, at the close of the year, our Lodge was *hors de combat*. The latter of these worthies was inordinately addicted to the

&c." Baltimore, 1799. *Freemason's Library, and General Ahiman Rezon.* By Samuel Cole. Baltimore, 1817. "Ahiman Rezon abridged and digested." By W. Smith, D. D. Philadelphia, 1783. "Charges and Regulations of the Society of Free and Accepted Masons; extracted from Ahiman Rezon, under the sanction of the Prov. Grand Lodge of Halifax, in New Scotland." Halifax, 1786. It was answered in a book called "A Defense of Masonry, as practised in the Regular Lodges, both Foreign and Domestic, under the Constitution of the English Grand Master. In which is contained a Refutation of Mr. Dermott's absurd and ridiculous Account of Freemasonry, in his book entitled 'Ahiman Rezon,' and the Several Queries therein reflecting on the Regular Masons considered and answered." London, Flexney and Hood, 1765.

\* "The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons; containing their History, Charges, Regulations, &c. Collected and digested by Order of the Grand Lodge, from their Old Records. For the Use of the Lodges. By James Anderson, D. D. Carefully revised, continued, and enlarged, with many additions, by John Entick, M. A. London, Baldwin, Davey, and Law, 1756. "The Constitutions, &c." By J. Entick, M. A. A new edition, with Alterations and Additions, by a Committee appointed by the Grand Lodge. London, Johnston, 1767. "Appendix to the Constitutions of the Society of Free and Accepted Masons." 1776.

† "The Free and Accepted Mason described, in a Sermon preached at St. Stephen, Walbrook, June 25, 1750, by John Entick, A. M." London, Scott, 1750. "The Free and accepted Mason truly stated." Preached by J. Entick, from Acts xxviii. 22. "A True Representation of Freemasonry; in a Lecture, delivered at the King's Head Lodge, in the Poultry, London, March 21, 1751, by J. Entick, A. M." "A Caution to Free and Accepted Masons; a Sermon preached at St. Mildred, in the Poultry, Oct. 26, 1752, by J. Entick. A. M." London, Scott. 1752.

prevailing convivialities of the age, and introduced amongst us the exploded custom of drinking and smoking in open Lodge, an evil practice destructive of all scientific investigation. I admit that he was not a solitary exception to the standing order, that, 'no Brother do presume to come into the Lodge intoxicated, or on any account whatever to call for wine or liquors in open Lodge, but to address himself to the stewards or wardens, who if they think it necessary, will give their orders accordingly,' for there were many existing Lodges whose sole business appeared to be sensual indulgence, but they were carefully avoided by every sincere friend of the Order. Many protests were entered against the practice by the remaining few discreet members of our Lodge without effect: the nuisance was not abated; and even the lecture—when we had the good fortune to hear one—was delivered amidst volumes of smoke, which rivalled in intensity the reeking impurities of a burning prairie, and interrupted by frequent calls to the landlord for beer and strong waters, and the jingling of pots and glasses! Forgetting the *favete linguis* of the old mysteries, the enjoyment of every Brother seemed to centre in himself alone; and this unhallowed triad of lecturing, smoking, and drinking at one and the same time, bestrode the Brethren like the old man of the sea on the neck of Sinbad, and they possessed no means of liberation but by dissolving their connection with the Lodge; and thus the Institution was deprived of some of its most valuable members.

"This R. W. M., whose name, for various reasons, I have purposely omitted to mention, as if determined to give the Lodge its *coup de grace*, introduced a contest for superiority between the old and several young members, who understood very imperfectly the true principles of the Order, and entered warmly into the dispute for the sake of excitement and mischief. The juniors were at first always defeated in the numerous motions and subjects of discussion which they nightly poured forth upon the Lodge, with as little judgment as Sancho Panza exhibited in the application of his proverbs; but being encouraged by the Master, they succeeded in procuring an accession to their numbers by the introduction of candidates for initiation, till, at length, the old members were in a minority. The undisguised marks of triumph which the juniors displayed, so disgusted their more sedate Brethren, that they dropped off gradually, until the Lodge was left to the sole management of the injudicious Master and his superficial associates. I need not tell you the result. After the pæans of victory had subsided, and the excitement of the contest was at an end, these boon companions found Masonry but a dull affair, and soon followed the example of those worthy Brethren whom they had driven from the

Lodge, by discontinuing their attendance; until, at length, we received a summons, dated 17th October, 1776, and signed 'Samuel Spencer, Grand Secretary', requiring us, under the penalty of erasure, to show cause, at the ensuing Quarterly Communication, why the Lodge had not been represented in Grand Lodge for the last two years, and no subscriptions paid. Fortunately, the remaining few members who had faithfully adhered to the Lodge amidst all its fluctuations,—if not by actual attendance, at least by continuing on the books,—interfered, and by inviting an active and scientific member, Bro. James Heseltine, who had served the office of Warden under Bro. Entick, to take the chair, restored the peace and unanimity of the Lodge.

"Many of the continental fancies and innovations, extracted from the Jewish Talmuds, and introduced into their surreptitious Masonry, were much talked of in our Lodges at this period; and some of them were absolutely incorporated into our symbolical ritual, which was one reason why an authorized mode of working was considered by all genuine Masons to be essentially necessary. The rage for *something new* in England, as formerly in Athens, was not easily suppressed, and a knowledge of these traditions was deemed indispensable for every Brother who was ambitious of enjoying the reputation of being an adept in Masonry. One of these traditions you will like to hear, as it continued for a great length of time a cherished figment amongst us. It refers to the history of the Foundation Stone of Solomon's Temple, which was traced in the legend from Enoch through Noah, Abraham, and Solomon, to the apostate Emperor Julian by the following process. They described it as a double cube, every side, except the base on which it stood, being inscribed. The first face of the cube was said to have been engraved by Noah with an instrument of porphyry when the Ark was building; the second, by Abraham, with *the horn of the ram*—credat Judæus!—which was substituted for his son on Mount Moriah! the third, with a porphyry tool by Moses; the fourth, by Joshua; and the fifth by Hiram Abiff, before it was deposited in its final bed at the north-east angle of the Temple. Having been placed by Enoch in the basement of his subterranean edifice, it was discovered by Noah, and used as an anchor to fix the Ark on Mount Ararat. Abraham took it thence to Mount Moriah, where it constituted the altar on which he offered Isaac. It formed the pillow of Jacob when he saw his celestial vision of the ladder, and accompanied him in all his wanderings. He bequeathed it to Joseph in Egypt, who directed it to be placed over his grave. Moses took it with him, at the great deliverance, into the wilderness of Arabia. He stood upon this remarkable stone when the Red Sea was divided, and



when the Amalekites were defeated; knelt on it when the Tables of the Law were delivered on Mount Sinai; and finally commended it to the care of Joshua, who built his altar on it at Mount Ebal. It was deposited in the Sanctuary at Shilo, until the Temple was erected at Jerusalem, when Solomon directed it to be placed in the foundation as the chief corner-stone. Here it remained undisturbed either by Zerubbabel or Herod, as it was destined to defeat the insane attempt of Julian to rebuild the Temple, which it effected by destroying his workmen through the agency of fire.\*

"A similar fiction about the Rod of Moses was also imported from the Continent, which was traced from the Paradisiacal Tree of Knowledge;† another about the institution of Templary, which, as it was said, had its origin in Egypt before the Exodus;‡ that Moses and Aaron, having been initiated into its mysteries, brought it with them into Judæa; that thence it passed through the two St. Johns to the Crusades, &c.; and a fourth, about the imaginary travels of Peleg, and the erection of his triangular Temple.¶ We had another, which recounted the pseudo-history of Hiram Abiff; and many similar ones, which it would be a waste of time to mention. It may be necessary to add, that these fables were not countenanced by any but some young and inexperienced Brethren, who were ambitious of being accounted cleverer and brighter Masons than their fellows. And you would have been astonished to see the absurd airs of importance which the possessors of these fabulous conceits assumed when the conversation of a Lodge happened to turn upon the abstruse subject of cabalistical acquirements."

My tongue itched to enquire into the particulars of the history of Hiram Abiff, and I had some difficulty to restrain my curiosity. My companion observed the movement, and interpreted it correctly.

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\* These legends are equally apocryphal with those of the Scottish fabulists about the same stone. They feign that, from the time of Jacob, who used this stone for a pillow, it was preserved in Spain, till Gathol king of the Scots, ruled over Galicia, and that he used it for a throne. That Simon Brech, another Scottish monarch, about 700 years before Christ, or about the time when Rome was built, conveyed it into Ireland, where it remained for three or four centuries before it was translated into Scotland. When there, it was installed in the Abbey of Seone, as a palladium, and enclosed in an oaken chair, by king Kenneth, on which the following verse was engraven:—

"Ni fallat fatum, Scoti quocunque locatum.

Invenient lapidem, regnare tenentur ibidem."

This stone and chair were deposited in Westminster Abbey, A. D. 1296, where they still remain. *Utrum horum major accipe!*

† This legend may be found in the *Hist. Landmarks*, vol. ii., p. 599.

‡ *Ibid.*, vol. ii., p. 24.

¶ *Ibid.*, vol. i., p. 63.

"You wish to learn something of the reputed private history of this eminent Freemason," he said; "but I am not quite sure that I shall be able to gratify your curiosity, for conjecture, after all, is no great authority. You shall hear some of the legends, however, if it will afford you any satisfaction. Our continental Brethren identified Hiram Abiff with Jesus Christ, and endeavored to prove that his history was an allegory of the Crucifixion. They contended that the word *הרים* meant, *He that existed from all eternity*—T. G. A. O. T. U.—Christ;\* and asserted that in ancient times seven days was the legitimate interval between the ceremony of raising a candidate, and communicating to him the secrets of a Master Mason, in allusion to the period of mourning for his death, which, amongst the Jews, was seven days, as in the recorded instance of the lamentations of Joseph for his father Jacob; and the same period intervened between the resurrection of Christ and his public appearance to his disciples to remove the unbelief of Thomas. And in recounting the history of Masonry, they feigned that the art and mystery of the Order was first introduced at the building of the tower of Babel; and from thence handed down by Euclid, a worthy and excellent mathematician of Egypt; that he communicated it to Hiram Abiff, under whom, at the building of the Temple of Solomon, was an expert architect called Mannon Grecus, who, travelling westward after the Temple was completed, taught the art of Masonry to Carolus Marcel, King of France, from whence it was transplanted into England in the time of Athelstan, who commanded the Brethren to assemble annually in the city of York!

"They further stated, that the Stylus with which Hiram Abiff drew his plans and designs, and engraved that mysterious diagram on the foundation-stone of the Temple, which is now known as the 47th Proposition of Euclid, was found on his person at his raising, and was ordered by Solomon to be placed in his monument. I omit the fable of his marriage with the sister of Prince Adoniram, his death, burial, monument, obelisk, with its circles, squares, and columns, and Solomon's bitter mourning, together with the distraction and suicide of his widow, because, I dare say, you are heartily sick of this absurd jumble of truth and fiction, where Euclid is made contemporary with the dispersion from Shinar, and Hiram Abiff brother to the Carthaginian Hanno.

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\* The passage in my authority is thus stated: "When we divide the word *הרים* Hiram into two syllables *הי-רים* Hay-ram, the translation of this word is, He who exists, &c., which explains the Master's Sign."

"Our brethren, however, amidst all their fondness for continental innovations and Jewish legends, were not so ungallant to the softer sex as to introduce that graceless illustration of the Valley of Jehoshaphat, or the holy ground on which the Lodge is placed, that was used by the French Masons, viz., as 'a place of peace, harmony, and concord, where cock never crows, women never brawl, nor lion ever roars.' " \*

Here I was about to violate our compact by repudiating the application of these puerilities to the Masons of the present day, when my mentor hastily moved one of his limbs forward, with an admonitory swagger, and cried out, "Hold! speak not, answer not; the sound of the human voice will annihilate my colloquial powers! I acquit you of any participation in these fabulous inventions. They were excusable a century ago, when the million could neither read nor write, and were obliged to take on credit every vague assertion of those who had the advantage of mental culture; and therefore, you need not wonder that in times when the fables of King Arthur and his Raven, the Seven Champions, Mother Shipton, and the Predictions of Nostrodamus and the Double-thumbed Miller, were implicitly credited, there should be found many believers in the spurious legends of continental Masonry.†

"I have taken the liberty of digressing at this particular period," continued the Square, "because I have nothing favourable to reveal respecting the transactions of our Lodge under an inefficient Master; but when I passed to Brother Heseltine, our numbers were soon recruited. It is true, masonic impostors and masonic pretenders were numerous and active; but our R. W. M. was ever on the alert, and knew all the vulnerable points of the enemy's position. Thus he was able, by a series of judicious and well-timed exposures of the iniquity

\* The ladies of France amply revenged themselves by instituting a Freemasonry of their own, and every principal town in France soon exhibited its Lodge of Adoption.

† Amongst the continental Masons of this period, and I believe also in the United States, the following vocabulary was used:—1. Initiated. 2. Passed. 3. Raised. 4. *Mark Master*, Congratulated. 5. *Past Master*, Presided. 6. *Most Excellent Master*, Acknowledged and Received. 7. *Royal Arch*, Exalted in a Chapter. And further, an assembly of *Knights Templars*, was called an Encampment; of *Knights of the Red Cross and Prince of Jerusalem*, a Council; of *Knights of the Christian Mark*, a Conclave; of *Illustrious Knights*, a Grand Chapter; of *Knights of the East and West*, a Grand Council; of the *Grand Patrizsch*, *Prince of Libanus*, a College; of *Chief of the Tabernacle*, a Sovereign Council; of *Prince of the Tabernacle*, a Hierarchy; of *Knights of the Brazen Serpent*, a Court of Sinai; of *Prince of Mercy*, the Third Heaven; of *Sovereign Commander of the Temple at Jerusalem*, a Court; of *Kadosh*, Areopagus; of *Princes of the Royal Secret*, a Consistory; of *Rose Croix*, a Sovereign Chapter; of *Grand Inquisitor Commander*, a Sovereign Tribunal; and of *Sovereign Grand Inspector-General*, a Convocation.

of the one, and the moral degradation of the other, to silence the gain-sayers, and put the scoffers to open shame. He made them feel that men who are willing to prostitute their time and talent for the questionable purpose of gratifying a prurient curiosity, are open to the operation of public opinion, which, when rightly directed, is sure to cover them with confusion and disgrace.

“Brother Hesletine was extremely anxious that the Craft should enjoy the blessings of uniformity in discipline and work. And to contribute to the accomplishment of so desirable an end, he spared neither time nor expense; and not only visited every London Lodge, but made excursions to the most distant parts of the island. Wherever he heard of a Lodge which was celebrated for either the one or the other, that Lodge was certain of a visit from him. He became acquainted with all the different systems of work which presented themselves to his notice, accompanied by their respective Tests or Examination Questions, and he found that every variety of lecture was in practice which had been used from the time of Desaguliers and Anderson to the moment of inquiry. It is a great pity,” the Square apostrophized, “that these important marks of distinction were not considered as unalterable as the S. T. & W. A collection of them would, I should think, be a great curiosity; and if you will listen attentively, I will repeat them from Brother Hesletine’s notes.”

Observing that I took up my pen to jot them down, the Square hastily added, “Hold, hold! my good friend! mind what you are about! I feel myself authorized, without any indiscretion, to communicate to you, *viva voce*, both the questions and the answers of these curious Tests; but whether consistently with your duty, you can commit to paper anything more than the simple questions, which, of themselves convey no information, is for you to determine, when you have taken a deliberate view of the moral responsibility attached to such an act.”

Having said this, my strange companion receded a few steps, to allow me time for deliberation; and the wisdom of his remark appearing incontestable, I determined to act on his advice, and take down the questions only. The Square then proceeded.

“The Tests of Masonry were at that time generally denominated Examination Questions, and may be considered, not merely as curious illustrations of individual feeling at the consecutive periods of its onward progress, but as absolute landmarks to distinguish true from pretended Freemasonry, which were periodically considered necessary by the master minds who successively appeared on the masonic stage; and

being arbitrary in their character, were occasionally changed, that the impostor might be more easily detected, and the cowan more effectually exposed.

“The most ancient formula,” said the Square, “that I ever heard mentioned by Sir C. Wren, was that which he himself used, and he pronounced its origin to be of a remote and unknown antiquity. The questions were fifty in number, and all of the greatest importance. These were reduced to fifteen when used as a preliminary examination, thus:—1. What o’clock is it? 2. How go Squares? 3. Which is the point of your entry? 4. How many particular points pertain to a Freemason? 5. How many proper points? 6. Why do odds make a Lodge? 7. What Lodge are you of? 8. Where is the Mason’s point? 9. Who rules and governs the Lodge as its Master? 10. How many angles in St. John’s Lodge? 11. How many steps belong to a right Mason? 12. Give me the solution? 13. What is the Jerusalem Word? 14. What is the Universal Word? 15. What is the right word or right point of a Mason? These Tests ought never to have been altered, because every answer is a landmark.

“The succeeding formula was introduced by Desaguliers and Anderson at the revival in 1717; and though not destined to a very long reign, they were perspicuous and expressive, and a brief summary of their contents were embodied in the following Tests:—1. I. T. B. G. C. T. H. A. T. E. 2. What is the place of the senior apprentice? 3. What are the fixed lights? 4. How ought the R. W. M. to be served? 5. What is the punishment of a Cowan? 6. What is the bone bone-box? 7. How is it said to be opened? 8. By what is the key suspended? 9. What is the proper clothing of a Mason? 10. What is the Mason’s brand? 11. How high was the door of the middle chamber? 12. What does this stone smell of? 13. Can you tell me the name of an E. A. P., of an F. C., and of an M. M.? 14. H. T. W. P. O. T. T. P. O. T. T.

“The Lectures of the Examinations having been remodelled about the year 1730 by Martin Clare, he thought it expedient to alter the Tests; and his category was approved by the Grand Lodge. It was as follows:—1. Whence came you? 2. Who brought you here? 3. What recommendation do you bring? 4. Do you know the secrets of Masonry? 5. Where do you keep them? 6. Have you the key? 7. Where is it deposited? 8. When you were made a Mason, what did you consider most desirable? 9. What is the name of your Lodge? 10. Where is it situated? 11. What is its foundation? 12. How did you enter the Temple of Solomon? 13. How many windows did you see there? 14. What is the duty of the youngest

apprentice? 15. Have you ever worked as a Mason? 16. What did you work with? 17. Salute me as a Mason.

“This arrangement lasted ten years, and was superseded by an improved series of Examination Questions promulgated by Dr. Manningham, and adopted by most of the metropolitan and several provincial Lodges. Be careful that you take them down correctly, for they are so ingeniously constructed, that the omission or alteration of a single word may cause a mystification that will not be easily unravelled.

1. Where were you made a Mason? 2. What did you learn there? 3. How do you hope to be rewarded? 4. What access have you to that Grand Lodge? 5. How many steps? 6. What are their names? 7. How many qualifications are required in a Mason? 8. What is the standard of a Mason's faith? 9. What is the standard of his actions? 10. Can you name the peculiar characteristics of a Mason's Lodge? 11. What is the interior composed of? 12. Why are we termed Brethren? 13. By what badge is a Mason distinguished? 14. To what do the reports refer? 15. How many principal points are there in Masonry? 16. To what do they refer? 17. Their names. 18. The allusion.

“These Tests continued unaltered down to the period of which I am speaking. A very talented Mason was now rising into notice, who was destined to effect organic changes in the system. I shall reveal his improvements in due course; and he is introduced here simply because he was the author of a brief paper of questions, which he considered more characteristic than any that had preceded them. I allude to Brother Dunckerley, a name which will live as long as Masonry shall endure. His Tests were only ten in number, but each possessed a significant reference to some important landmark of the Order. 1. How ought a Mason to be clothed? 2. When were you born? 3. Where were you born? 4. How were you born? 5. Did you endure the brand with fortitude and patience? 6. The situation of the Lodge? 7. What is its name? 8. With what have you worked as a Mason? 9. Explain the Sprig of Cassia? 10. How old are you?

“About this period,” the Square proceeded to say, “a young man named Preston appeared in town from the north, and was initiated in an Athol Lodge, where he displayed such extraordinary intelligence and zeal as elicited the applause of all classes of the Fraternity. Our R. W. M., Bro. Hesletine, heard of his fame, and sought his acquaintance. An attachment sprang up between them, which produced some extraordinary results. Bro. Hesletine induced him to dissolve his connection with the Athol Masons, and to legitimize himself in a

constitutional Lodge. This young man, as the first fruits of his labors, placed in the hands of our R. W. M. a new arrangement of the Tests, which, though not actually introduced till a later period, were read in the Lodge, and highly approved by the Brethren. He divided them into three sections of seven questions each, and they contained, as you will hear, some novelties. *First Section.*—1. Whither are you bound? 2. Are you a Mason? 3. How do you know that? 4. How will you prove it to me? 5. Where were you made a Mason? 6. When were you made a Mason? 7. By whom were you made a Mason? *Second Section.*—1. From whence came you? 2. What recommendation do you bring? 3. Any other recommendation? 4. Where are the secrets of Masonry kept? 5. To whom do you deliver them? 6. How do you deliver them? 7. In what manner do you serve your Master? *Third Section.*—1. What is your name? 2. What is the name of your son? 3. If a Brother were lost, where should you hope to find him? 4. How should you expect him to be clothed? 5. How blows a Mason's wind? 6. Why does it thus blow? 7. What time is it.\*

“In this country, in accordance with ancient practice, we admit only three degrees; but on the continent the list was swelled out to the enormous category of twenty degrees of Apprentice,† twenty-three of Fellowcraft,‡ and sixty of Master.¶ Although such innovations

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\* To complete this catalogue of Masonic Tests it might seem necessary to subjoin the Qualification Questions of Hemming and Shadbolt. But these are so well known among the Craft, that it would be a work of supererogation to insert them here. And it would savor of egotism if I were to introduce a series of Questions which I myself arranged a few years ago for the same purpose. They consist of nine sections; i. e. three to each Degree, containing eighty-one questions in the whole, or nine to every section; systematically constructed on the principle of trichotomy, and prominently exhibiting most of the chief Landmarks of antiquity. Thus each one of our Triad of Degrees has a triad of sections; and the Questions in each section are a triad of triads; having been studiously arranged in a trinal form. I have found them in practice exceedingly useful, being acquired with great facility, and easily retained in the memory.

† These were, besides the simple E. A. P. of primitive Masonry, an Apprentice Architect; App. Perfect Architect; App. Prussian Architect; Cabalistic App.; Coen App.; App. of Paracelsus; Egyptian App.; Secret Egyptian App.; Female Egyptian App.; Scotch App.; Scotch Trinitarian App.; Hermetic App.; Male App.; Female App.; Adoptive App.; Mystical App.; App. Philosopher of the number nine; App. Hermetic Philosopher; App. Philosopher of the number three; and the Theosophic App.

‡ For the second degree they admitted a Fellowcraft Mason; F. C. Architect; F. C. Perfect Architect; F. C. Prussian Architect; Cabalistic F. C.; F. C. Coen; F. C. of Paracelsus; Scotch F. C.; Scotch Trinitarian F. C.; Egyptian F. C.; Hermetic F. C.; Mystic F. C.; F. C. Hermetic Philosopher; F. C. Philosopher by the number three; F. C. Sublime Philosopher by the number three; F. C. Philosopher by the number nine; F. C. by the number fifteen; Theosophic F. C.; Biblical F. C.; Discrete F. C.; Female F. C.; Female Egyptian F. C.; and Obligated F. C.

¶ And as a corollary to these fictitious degrees, they had an English Master;

were prevalent in France and Germany, and found their way secretly amongst ourselves, yet they received no sanction from the masonic authorities, and the Fraternity were cautioned to beware how they introduced any of the foreign fallacies into their Lodges. In many cases, however, curiosity prevailed over expediency, and individuals received them as genuine masonic truths, and had no little pride in their acquisition.

"About this time a remarkable Essay, on the application of Geometry to the requirements of moral duty, was circulated amongst the Lodges.\* It was adapted to symbolical Masonry alone; and was generally attributed to the pen of Bro. Dunckerley. But in 1768 a severe attack on Masonry was commenced by an anonymous writer, who published a pamphlet under the extraordinary title of "Masonry the Way to Hell,"† which created some sensation amongst the Metropolitan Craft, and produced a paper war. I remember hearing a discussion on the subject in our Lodge. Some Brethren were inclined to understand it as a serious attack on the Order, while other considered it only as an ill-natured joke; however, it was concluded that the only way of ascertaining the real sentiments of the author would be to feel his pulse by a reply. Bro. Thompson was, therefore, deputed to answer it, which he admirably effected;‡ and another reply came from a quarter with which our Lodge had no connection.¶ The

a Little English Master; Ancient M.; Grand Architect M.; Perfect Architect M.; Prussian Architect M.; M. by the number fifteen; M. of all degrees; Cabalistic M.; Coen M.; Crowned M.; M. of the Key of Masonry; M. of English Lodges; M. of French Lodges; Mark M.; M. of Paracelsic Masonry; M. of Neapolitan Chapters; M. of Legitimate Lodges; M. of Masters; Most High and Puissant Master of Masters; Perfect M.; Perfect M. of Secrets; Perfect English M.; M. of Egyptian Secrets; M. of Hermetic Secrets; Scotch M.; Egyptian M.; Elect M. of nine; Little Elect M.; M. in Israel; M. in Perfect Architecture; Hermetic M.; Illustrious M.; Illustrious M. of the number fifteen; Illustrious M. of the Seven Cabalistic Secrets; Irish M.; Perfect Irish M.; Puissant Irish M.; Provost Irish M.; Symbolic M.; Mystic M.; M. by Curiosity; Perfect Hamburg M.; Particular M.; Past M.; M. of Hermetic Philosophy; Philosophical M. by the number three; Philosophical M. by the number nine; Pythagorean M.; Four times Venerable M.; Royal M.; Wise M.; Secret M.; Illustrious Symbolical M.; Sublime Ancient M.; Theosophic M.; M. ad vitam; True M.; and Absolute M.

\* See the Golden Remains, vol. i., p. 15.

† "Masonry the Way to Hell; a Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation." London, Robinson and Roberts, 1768.

‡ "Remarks on a Sermon lately published, entitled, 'Masonry the Way to Hell,' being a Defense of that Order against Jesuitical Sophistry and Calumny. By John Thompson." 1768.

¶ "An Answer to a certain Pamphlet, lately published under the solemn Title of 'A Sermon, or Masonry the Way to Hell.' By John Jackson, Philantropos." 1768.



author of the obnoxious pamphlet did not respond, and it was believed that his conscience accused him of having basely slandered a benevolent institution, and that he thought it expedient to atone for his calumny by silence; and the controversy—if it may be called by that name—terminated with a pamphlet bearing the triumphant title of “Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness hereafter.”\*

“Amidst all this trifling, the age was not barren in legitimate and well-authenticated publications on pure Masonry.† But the gem of the period was the *Candid Disquisition of Wellins Calcott*,‡ in which he has traced primitive Masonry from its origin; explained its symbols and hieroglyphics, its social virtues and advantages; suggested the propriety of building halls for the peculiar and exclusive practice of Masonry, and reprehended its slanderers with great but judicious severity; for the unprincipled charlatans were still working at their masked battery, catering for the morbid curiosity of the profane world, and their shafts flew in clouds about our heads.¶

\* London, Bladen, 1768.

† “Love to God and Man inseparable; a Sermon before the Masons.” 1765. “Charge to the Wolverhampton Lodge.” 1765. Masonic Sermon, by the Rev. Thomas Bagnall.” 1766. “On the Government of the Lodge; delivered before the Brethren of St. George’s Lodge, No. 815, Taunton. By John Whitmash.” 1765.

‡ “A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution. By Wellins Calcott.” 1769.

¶ The following spurious publications were supplied about this time to gratify the curiosity of the uninitiated:—“The Secrets of Masonry revealed; by a disgusted Brother. Containing an ingenious Account of their Origin, their Practices in the Lodges, Signs, and Watchwords, Proceedings at the Makings, &c.” London, Scott, 1759. “Allegorical Conversations organized by Wisdom.” Hiram, or the Grand Master Key to the Door of both Ancient and Modern Freemasonry; being an accurate description of every Degree of the Brotherhood, as authorized and delivered in all good Lodges. Containing more than any Book on the Subject ever before published. By a Member of the Royal Arch.” London, 1764. Second Edition, London, Griffin, 1766. “An Institute of Red Masonry.” 1764. “Shibboleth; or every man a Freemason.” 1765. “Solomon in all his Glory, or the Master Mason; being a true Guide to the inmost Recesses of Freemasonry, both Ancient and Modern. Containing a minute Account of the Proceedings. By T. W. Translated from the French Original, published at Berlin, and burnt by Order of the King of Prussia, at the Intercession of the Freemasons.” London, Robinson and Roberts, 1766. Second Edition, London, 1768. “The Three distinct Knocks, or the Door of the Ancient Freemasonry opened to all Men, neither naked or clothed, barefooted nor shod; being an universal Description of all its branches, from its first use to this present time, as it is delivered in all Lodges. By W. O. V. M.” The sixth Edition. London, Sergeant, 1767. Seventh Edition, London, 1768. Eighth Edition, Clench, 1811. Ninth Edition, London, Hughes, 1826. “The Freemasons stripped naked; or the whole Art and Mystery of Freemasonry made Plain and Easy to all Capacities, by a

In 1769, our R. W. M. was appointed to the office of Grand Secretary, by the Duke of Beaufort, and in that capacity I accompanied him on a visit of inspection into the north of England; and we found considerable variations in the several systems of working amongst the Brethren of different localities. At the Lodge No. 209, holden at the Plume of Feathers, Bridge Street, Chester, we inspected a curious floor-cloth, which had been painted only a short time previous, and contained some reference to the masonic innovations of France and Germany. It consisted of a Mosaic pavement, accessible by three steps, marked *AUDI, VIDE, TACE*, with the five-pointed blazing star in a circle occupying the centre, flanked by two Corinthian pillars, on the summit of which was placed the sun and moon. The plinth of the sinister column was charged with a diagram, representing probably, the Mark key-stone, while that on the dexter-side of the pavement was occupied by a ladder in clouds. Each of these pillars was attended or guarded by a naked sword, the one pointed, and the other flaming, to represent Justice and Mercy, together with a Level and Plumb. Over the pavement, and resting on the pillars, was an arch inscribed *SIT LUX ET LUX FUIT*, with a double key-stone supporting a sphere, and upon it the head of the Redeemer, as T. G. A. O. T. U., surrounded by a nimbus; beneath which was an altar supporting the Holy Bible, placed on a cushion, flanked by masonic emblems. Amongst the clouds above the arch, there appears a radiated triangle, with the word *Ihfh*. At the base of the floor-cloth are three objects; the one an oblong square chest, or Lodge, with an endless serpent on its lid, and the word *ABRAXAS* in front; the centre, a cube, with the three masonic colors, and word *Agla* (*AGLA*), one of the cabalistic names of the Deity; and the other, a tumulus, with the sprig of Cassia. Above them, the following inscription, *THEON SEBOU XENOUS XENIZE*. I remember this floor-cloth distinctly, for it underwent a very particular examination; \* and Bro. Hesletine took a sketch of it, and delivered a lecture on its peculiarities when he returned to town.

“From Chester we proceeded to Barnard Castle, in the county

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faithful Account of every Secret, from the first making of a Mason till he is completely Master of every Branch of his Profession. By Charles Warren, Esq., late Grand Master of a regularly constituted Lodge in the City of Cork.” London, Isaac Fell, 1769.

\* This floor-cloth is now in the Cestrian Lodge at Chester; of which my friend, Bro. Willoughby, of Birkenhead, has kindly favored me with a sketch.

of Durham, where we found Masonry shining with unsullied lustre, under the active superintendence of Bro. Hutchinson, who worked the details after a perfect model. He delivered his own Lectures, Charges, and Orations, strictly adhering to the ancient landmarks of the Order; and his example was followed by the Masters of other Lodges, who visited the Barnard Castle Lodge for the advantage of his instructions. Many of these detached pieces appeared in print,\* and were so much admired for the pure principles of Masonry which they enunciated, that the Fraternity at length requested Bro. H. to make a selection from his Lectures, and publish them in a permanent form. He complied with the request, and produced a volume of such surpassing interest, that, after going through many editions,† it still retains its value, and is read with avidity by all who are desirous of information on the sterling and unchangeable doctrines of the Order.”‡

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**INFLUENCE OF MASONRY.**—We are so accustomed to think and speak of the *charity* of Masonry, that we almost forget every other feature of the living embodiment. We glory in the charity of Masonry; but charity is only one of its practical duties. Masonry, in its intellectual, moral, and social aspects forms a great whole. Charity is one of its parts,—a buttress or battlement pertaining to the mighty structure, and without which it would be incomplete and unsightly. Charity is one of the streams which flow from Masonry,—one of those single outlets of blessings, which are ever supplied by the reservoir in her great heart.

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\* See my edition of the Spirit of Masonry, which includes all the works of Bro. Hutchinson.

† “The Spirit of Masonry, in Moral and Elucidatory Lectures, by W. Hutchinson.” London, Wilkes and Goldsmith, 1775. Second Edition, Carlisle, Jollie, 1795; Third Edition, Carlisle, 1802; Fourth Edition, Edinburgh, MacEvan, 1813; Fifth Edition, Carlisle, 1814; Sixth Edition, London, 1815. Other editions have been published, and the last contains all Bro. Hutchinson’s detached pieces. London, Spencer, 1843.

‡ In an Address, prefixed to the second edition, he says, with his usual benevolence of character, “I have been induced to give this edition to the press for the purpose of relieving the family of a worthy but indigent Brother, by the whole profits of the subscription and sale; and doubt not that the motive to the present publication will procure it the attention of the Brethren of this excellent Institution. .... It is hoped that these Lectures may serve to detect the wretched artifices used by wicked men to impose upon the world; and may also excite in the Fraternity the due exercise of those moral works which our profession enjoins.”

## THE SISTERS APPEAL.

BY MRS. A. L. RUTER DEFOUR,

**F**OR the sake of the loved one sleeping  
 Low in her narrow bed,  
 Who oft in childhood blest us,  
 And our foot-steps fondly led :  
 Who taught us to say " Our Father,"  
 Who kissed us a sweet good night,  
 And waked us with smiles in the morning  
 To greet with heart-praises the light.

For the sake of that kind mother sleeping,  
 So oft on whose bosom we've slept ;  
 Who soothed with sweet words and caresses,  
 Or watched when we suffered and wept.  
 Perchance from her home in the heavens,  
 She watches us still as of yore ;  
 Come home, ere the night shadows lengthen,  
 And thy day-star of hope rise no more.

Come home to the hearts that still love thee,  
 That faithfully watch thee, and pray  
 That light from above to thy spirit  
 May Saul-like fall over thy way.  
 Oh, come, lest the portals of mercy,  
 By death may be closed unto thee ;  
 For the sake of our fond mother sleeping,  
 Oh now set thy storn spirit free.

## THE BOOK OF THE LAW, ETC.



It will be remembered that at the Grand Lodge of Ohio, in 1854, we made a report on the question as to how Masonry regarded the Holy Scriptures, and whether it was necessary a candidate should believe in their divine authenticity. The Grand Lodge adopted the report, and thereby fully sustained us in the doctrines we laid down.

Our excellent friend, Bro. Mellen, of the Acacia, called in question the soundness of our doctrines, and wrote a labored reply. Other Grand Lodges, however, took action on the question, and re-affirmed the doctrines we had laid down. Distinguished Masons of other States, have also written in support of these vital questions

and among others, Bro. Cyrus Pearl, of Maine. To enable our readers to see the views of so intelligent a Mason, we give Bro. Pearl's last letter to the *Acacia* on the question. We think it well worthy of careful consideration, and commend it to the attention of our readers, not only for its sound and unanswerable arguments, but for its pure Masonic spirit.

ED. REVIEW.

DEAR SIR AND BRO.:—Having read with some care several articles in the *Acacia*, especially in the numbers for May, June, and September, relative to "new Masonic tests," "the volume of the Sacred Law," "our Jewish Brethren," and kindred topics, I am disposed to offer a word or two by way of comment. I am not sure of throwing "more light" upon the question that may possibly perplex the minds of intelligent Masons, or occasion discussions and divisions in the Lodge room. It is certainly proper that these questions be fairly considered, and it is desirable that they should be so treated that no serious collisions or diversity of action shall result, in any of the G. Lodge jurisdictions of this country, or of those with which we are in correspondence. One cheering hope, which every Freemason must indulge, is that his cherished principles shall spread with the progress of general intelligence, and fulfil their appropriate mission, producing harmony and good will, and hastening "the good time coming," when "nation shall not raise up sword against nation, neither learn war any more."

It is, then, certainly essential that no new Masonic tests shall be introduced, the tendency of which is to divide and alienate the Masonic Fraternity in christian lands—those that are already in fraternal correspondence.

On the other hand, Freemasonry is not to be shaved of its essential and inherent elements of power—to mould the human heart and elevate our race—in order to adapt it to the acceptance of those who dislike its higher spiritual truths, and are disposed to cast off its unwelcome restraints. If its principles, as we are accustomed to believe, are adapted to the real and essential wants of our common humanity, they must not be compressed and curtailed into the narrow creed of a religious sect; nor, on the other hand, must the elements of religious truth, with which Masonry has ever been pervaded, be now alienated, to make it acceptable to those who deliberately reject the doctrines and duties of revealed religion.

Whatever diversities of opinion or practice may prevail or be contended for, these "ancient landmarks" are not "moveable." It is then important that the teachings of those who are "Masters in," our Masonic "Israel" should compass all the great interests involved in

these discussions; and while they "prove all things," they must "hold fast that which is good."

It is one of the hopeful indications in relation to the future of Freemasonry, that a host of vigorous minds are now earnestly investigating its principles, its history, emblems, landmarks, and its relations to all existing institutions and interests. Diversities of sentiment and earnestness of discussion are the inevitable results of this state of things, till every important question is fully canvassed and settled on its rightful foundation. Entertaining this view, I do not regret the freedom of discussion assumed by the *Acacia*, especially as the editor adopts a liberal course with those who differ from his reasonings and conclusions.

This courtesy I am sure will bear with me in expressing dissent from some things in the articles referred to, as also from a sentiment in the January number, the substance of which was also copied in a private letter I had the honor to receive in April.

That sentiment is, that "in the ancient Craft Masonry, there should be no allusion to Christianity;" that while in the Scotch rite, and as Knight Templars, we may, and of necessity must be, propagators of Christianity, yet, as members of the Blue Lodge, having only the first three degrees, we are now to know nothing of Christianity as Masons, or make allusion to it in the Lodge room. It seems to me that this is a capital error, and that, if admitted to control our Lodges, its effect would be most fatal.

In our own country, and, so far as I know, throughout the Christian world, Lodges are now dedicated to the Sts. John. The Holy Bible, including the New Testament, lies open on the altar of Masonry as its first great light. The two festival days which Masonry celebrates, are the supposed natal days of the Baptist and the Evangelist; the one of whom heralded the advent, and the other leaned lovingly on the bosom of the founder of Christianity.

We look first at these simple facts, and ask, in all sincerity, how it is possible in *our* country—in *any* Christian country—for ancient Craft Masonry to pursue its course with no allusion to Christianity?

But it seems to me there is a clear incompatibility of this assumption with the position taken in the September number of the *Acacia*, in relation to "THE VOLUME OF THE SACRED LAW," to wit:

"We were instructed that, as Masonry had its origin in the Jewish nation, that it was inseparably connected with the worship of the God revealed to that people, and that there was no book existing, at that period, which revealed the Unity and the three great attributes of God, other than the Old Testament." P. 251: \* \* \* "We must have no

avoidable variations in what was intended to be a common ritual. We must have a common language, a common faith, and a common book of the law, and that book, in our own opinion, should be the old Jewish Scriptures."

Is there no allusion to Christianity in the old Jewish Scriptures? Christ himself appeals to those Scriptures as the prophecy of His own mission. "Search the Scriptures, for in them ye think ye have eternal life, and *they are they that testify of me.*" So fully do they testify of Christ, that those who received their testimony in Israel were forced to admit that the time of His advent had come; and those who "waited for his consolation," received the infant Messiah with open arms. The Hebrews to this day who read "the old Jewish Scriptures," understand them as revealing a "Christ," and with the "vail upon their hearts," are still looking into the future, instead of receiving the light that has been thrown all around them for nearly two thousand years. Must Freemasonry now roll back these centuries to fit her altars to the Hebrew prejudice against the Son of Mary? While Masonry is ever seeking "light," is she now summoned to go back through the dark ages, or plunge herself anew in darkness, because "the vail still remaineth untaken away" from the Hebrew vision, in reading the Old Testament? I have not so learned Freemasonry. Nor have I learned that "Masonry had its *origin* in the Jewish nation, and that it was inseparably connected with the worship of the God revealed to that people." etc.

I underscore the word *origin*. I do not think this statement quite correct. That Masonry received important *modifications* in the Jewish nation, there can be no doubt, just as the other departments, the Chapter and the Encampment, are still later modifications. But it seems to me as incorrect to say that Freemasonry had its origin in the Jewish nation, as that Operative Masonry—the art of building—had such an origin. Freemasonry, like its progenitor, architecture, had its origin in the essential nature and wants of man, at an earlier day.

Whether we can trace its present organization back through the Jewish nation, so as to connect it with any other specific institution, or not, the fact is undeniable, that social organizations, for similar purposes, did exist, and were widely cultivated before the time of Abraham. They must inevitably have taken their rise in the nature and necessities of man in the earliest stages of social combination, wherever the weak felt their need of sympathy and protection, and had the intelligence, the courage, and the manliness to write for that purpose. It can scarcely be doubted that something of this kind existed, at a very early period among those engaged in the rearing great works of art that have resisted the ravages of time. Freemasonry comes to us

through the lapse of ages, from the hands of those who were Operative Masons, or Master Architects. The implements and working tools of their art become to us the symbols of Spiritual truths flowing from their divine source, unfolding from age to age, with the course of time, and the progress of humanity. As Operative Masonry, by the aid of its fixed and immoveable "jewels," the square, the level, the plum, and all its working tools, can adapt their use to all stages of development in the science and art of building and constructing, so as to keep pace with the advancement of human taste and convenience—so as to meet real wants, however varied; so Freemasonry, with its movable and immoveable jewels, borrowed from the builder's art, adapts itself to the human soul and its necessities, as developed in the progress of the ages, and adapts itself to all times and nations that are in search of everlasting truth and of Spiritual growth. The Masonic art that anciently built temples to the sun and the stars, and contributed to the worship of all the hosts of heaven, was ready to respond to a higher summons, when called to build a temple to the one God—the God of Abraham, of Isaac, of Jacob. And when a "greater Solomon" appeared to break down the walls of separation between Jew and Gentile, Masonry advances to build Christian temples, impelled by a loftier inspiration than even reared altars to be stained with the blood of slaughtered innocence.

So Freemasonry, which could welcome the teachings of prophets in the time of Solomon, and kindle her devotions around the incense-breathing altars of the Hebrew, could welcome the new prophet through the lips of the Baptist, and lean upon His bosom in the person of the Evangelist; thus illustrating its true nature and adaptation to the human soul, and the progress of humanity in every age. It is not, then, necessary to establish any "new Masonic tests," in order that Freemasonry should recognize Christianity, and welcome its teaching on her ancient altars.

At the same time, there is no occasion for her to be exclusive or intolerant in dealing with those who have kneeled at her altars in other lands, where a lesser light has been suffered still to linger. We need not persecute either the Catholic, the Hebrew, the Greek, the Turk, or the Persian, because he sees not with our vision, or has been taught to reverence the one God, though our own sacred books were not found upon the altars where his father worshipped. If true men, of whatever nation or language, who have received the Masonic obligations, in accordance with the usages of their several countries, choose to find a home and a country here, in the land of the pilgrims, they shall find a home and a brother's welcome around our cherished altars. But



good manners and good fellowship alike forbid that they should demand the banishment from our altars of what is, to us, not only the great light of Masonry, but "*the light of the world.*" Neither the ancient landmarks nor the "charity that never faileth" require any such concessions from us, or justify such demand on their part.

No such concession can be made without inflicting a fatal wound upon the institution—a still more fatal one on the throbbing heart of our common humanity, that now finds on our altars a response to rising hopes and growing aspirations, that characterize the present age.

It does not follow from this view, however, that it is necessary to establish any such Lodge rule or test as shall require a candidate to avow his belief in Christianity, or in the plenary inspiration of the several books of the Old and New Testaments, as a condition of his admission. It is enough that we hold fast the Holy Bible, as the first great light upon our altars, and recognize its teachings as essential elements of life and progress, and that the candidate fully understands this when he asks admission. If knowing this and trained in a Christian land, and asks admission—and yet openly and wantonly assails the Scriptures, or shows by his life or conversation that he has no reverence for the Scriptures or their Author—the evidence of his unfitness to be made a Mason are too palpable to excuse a member for throwing other than a black ballot on the question of his admission to the Lodge. If after admission he discloses such hostility, or a lack of reverence for the Scriptures, his conduct would be a just occasion of grief to the brethren, and fit subject for Lodge discipline.

There are other kindred questions on which I had designed a passing comment, but the length of this article forbids their examination at this time. Perhaps a settlement of the main question here presented, on its true basis, will relieve, if it does not remove, all the difficulties which seem to cluster round it. I shall watch with interest whatever developments may reach me in your interesting monthly, or in the correspondence of our G. Lodges, on these questions, not doubting that, if discussions shall continue, they will be marked by the spirit of charity and fraternity which have been manifest in their introduction.

Yours fraternally, CYRIL PEARL.

EAST BALDWIN, ME., Oct. 13, 1855.

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"God said let there be light ; and there was light."

## THE TEMPLE AND ITS BUILDERS, NO. 5.

BY PROF. LIPPITT.

It is time to turn our thoughts away for a time from the consideration of the men, whose skill and power reared the first Temple, to a description of the Temple itself. Much confusion arises in the minds of Christians concerning the structure of the Temple, from the character of Christian places of worship. The Temples of antiquity were built for a far different purpose from that of Christian worship. They were built for the purpose of sacrifice. They were usually built of a quadrangular form, sometimes without roof. In the court was the high altar upon which public sacrifice was made, while against the walls were arranged the rooms for the priests, &c. The great Temple of Diana at Ephesus and the great Temple of Jupiter Olympus were of this character. Keeping in view now the purpose and form of these ancient Temples we shall be the better prepared to understand the structure and uses of the various parts of the great Temple of Solomon.

For centuries the Tabernacle had been movable; even four hundred years had passed since the conquest of Canaan, and still Jehovah dwelt in no permanent Sanctuary. But "in the fourth year of Solomon's reign was the foundation of the house of the Lord laid, in the month Siv; and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it; so was it seven years building."

The site of the Temple is clearly stated in 2 Chron. iii. 1. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Arauzah the Jebusite." In Eastern countries the site of the threshing floor was such as is generally chosen for a windmill, some high hill that it might have the advantage of the wind for the purpose of cleaning the grain from the chaff. The summit of Moriah was sufficient for this purpose but insufficient for the site of the Temple. The top of the hill was therefore cut off and a larger area formed, surrounded by deep vallies. According to Josephus this plain was still too small, and huge walls were built up from the vallies and the enclosed space filled in with earth. These walls were of gigantic character, rising in some places to the height of six hundred feet, and constructed of enormous blocks of stone. Josephus states them to have been in some instances forty cubits long (see figures in a previous article). The foundations of these stupendous walls were sunk deep in the earth and morticed into the native rock, thus forming.

a sure basis for the superincumbent masonry. The Temple consisted of triple courts. Entering by massive gates through the wall the Jew came into the first court, which was the outer court, into which all the people came, called the court of the Gentiles. Against the walls on the inner side were built chambers. It was from these that Christ drove the money changers, men who made it their business to change the current coin of the Empire for the sacred coin of the Jews which alone might be offered by the Jewish devotee. The walls and gates of this enclosure were of the most massive character. Within this court was the second, separated from it by its elevation, being surrounded by three courses of stone and beams of cedar. Flights of steps led to this higher court, which was occupied by the Levites. Within this enclosure arose the Temple proper. Its walls were of massive stone works. It was just twice the size of the old Tabernacle, being 70 cubits long and 20 wide. The cubit is variously estimated at 18 to 21 inches ; so that in any case the size of the Temple was much less than many modern churches. Small as the temple was, its proportions were harmonious and imposing. The entrance or porch was ten cubits deep, so that the interior was divided into three spaces : the porch, the Holy Place, and the Holy of Holies. The interior view was thus relieved from the appearance of narrowness, which would have been felt had the entire building been thrown into one room. The outside was relieved from the same appearance, by the chambers built against the sides. These chambers were three stories high, and each story being wider than the one below it, as the walls were made thinner by setts-off on which the flooring joints rested, to prevent the insertion of the beams into the walls of the sacred edifice. Thus with the porch in front and the chambers on either side, the appearance of the Temple was very much after the form of the gothic church, with its nave and side aisles. The porch, as Josephus affirms, was higher than the rest of the building, being 120 cubits, which made the resemblance the more striking.

The division of the Temple into three parts is like the structure of the Egyptian temples, as is seen in the existing remains. The porch was 10 cubits deep by 20 in width ; the Holy Place was 40 cubits by 20, and the innermost chamber, called the Holy of Holies, was 20 cubits square, which contained the ark and its hovering cherubim. The Holy of Holies was separated from the Holy Place by a partition of cedar, in the centre of which was a pair of folding-doors of olive wood, very richly carved with figures of the palm tree, and open flowers and cherubim, the whole magnificently overlaid with gold. A similar pair of folding-doors, but of grander proportions, also covered with gold and carved with open flowers, harps, and cherubic figures, formed the

outward entrance. Both pairs of doors turned on golden pins in the lintel and threshold, as hinges were then unknown. The doors from the Temple into the Holy of Holies were left open, and across the aperture was drawn a magnificently embroidered curtain or veil. It was lighted by rows of narrow windows in the wall above the stories of attached chambers.

The floor of the Temple was formed of planks of fir covered with gold. "The inside walls and the flat ceiling were lined with cedar, beautifully carved, representing cherubim and palm-trees, clusters of foliage and open flowers, among which, as in Egypt, the lotus was conspicuous: and the whole interior was so overlaid with gold that neither wood nor stone were anywhere to be seen, and nothing met the eye but pure gold, either plain as in the floor, or richly chased as on the walls, and, as some think, with precious stones in the representations of flowers, and other enrichments. This style of ornamentation is quite oriental and certainly ancient. The examples which have come under our notice of this, show that precious stones may be applied with greater advantage than is usually supposed, to internal decoration, and satisfies us that such might, with truly rich and beautiful effect, have been employed in this instance in setting off the costly enchasement in gold. That costly stones were employed in interior decoration appears in 2 Chron. iii, 6, which expressly states that Solomon "garnished the house with precious stones." And we know that David provided for the work, and his nobles contributed "all manner of precious stones," 1 Chron. xxix, 2—8." (Kitto.)

The Porch was also covered with pure gold and was decorated with two pillars of brass, the one called Jachin and the other Boaz—which were cast entire and were considered as the masterpieces of the skill of the Tyrians. They were 23 cubits high, and stood before the entrance or supported the entablature, it is uncertain which. The floors were supported by beams of cedar, and also the roof, which was also covered with polished cedar, thickly studded with golden spikes, to prevent the birds of heaven alighting upon it and defiling the sacred house of the Omnipotent. The appearance of the Temple flashing back the light from gold and silver and polished cedar was magnificent in the extreme, Josephus says that it appeared like a mountain of snow, glorious in its decorations and beautiful in its harmonious proportions.

The ark was the same as that used in the wilderness, but over it Solomon constructed the colossal cherubim, whose inner wings touched over the ark while the outer wings touched the opposite walls of the sacred chamber. In the Holy Place were seven golden chandeliers.

and beside the table of show bread there were ten other golden tables, beside others of silver, on which were laid more than a hundred golden vases together with censers, spoons, snuffers, &c., utensils for Temple service. While the interior was covered with gold, the court immediately before it was adorned with brazen utensils. Among these, the most conspicuous was the brazen laver resting on the backs of twelve oxen, also of brass. There were also ten other lavers richly ornamented. It will thus be seen that the Temple was more remarkable for its gorgeous decorations and its magnificent furniture than for its great size.

But alas ! its gold and silver have been taken away, and it is trodden down by the Gentiles.

When Solomon had finished the Temple he postponed the dedication of it for one year, which was the year of Jubilee, and determined to have it done some days before the Feast of Tabernacles. To this purpose he sent all the elders of Israel, the princes of the tribes, and the heads of families notice to repair to Jerusalem at the time appointed ; when accordingly, all being met together, the Priests and Levites carried into the Temple, first, all the presents that David had made unto it ; then set up in their several places the vessels and ornaments appointed for the service of the altar, and the sanctuary ; and lastly, brought the ark of the covenant, together with the tabernacle of the congregation, into its new habitation with great solemnity, the king and elders of the people walking before, while others of the priests offered an infinite number of sacrifices in all the places through which the ark passed.

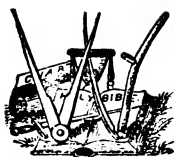
When the ark was placed in the Sanctuary, and the priests and Levites in their turns were celebrating the praises of God, the Temple was filled with a marvellous cloud so that the priests could not continue to officiate. Solomon observing this, judging that God had entered his Temple, prostrated himself and offered his dedicatory prayer. While thus supplicating God a victim was placed upon the altar, and God to testify his approbation, sent fire from heaven to consume the sacrifice, which, when the people saw, they fell upon their faces and worshipped the God of Israel.

The feast of the dedication, with the feast of the tabernacles, lasted fourteen days ; and when all things were thus performed with the greatest order and solemnity, on the morrow the king dismissed the people, who returned to their respective homes with glad and joyful hearts.

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LIGHT.—Every Mason, if he understand the true principles of the Order, desires more light,—to direct his mind, to guide his affections, and to lead his steps into paths of peace.

## GRAND LODGE OF CANADA.



It had intended to furnish an article in our last No. on the late movements in the Canadas, and the organization of a new Grand Lodge there, but for lack of full and particular information it was deferred. Our Canada friends have been remiss in furnishing us with reliable data in the premises, and even yet the only information of any consequence we have, has reached us through a stray newspaper.

The following detail of the organization is copied from the *Hamilton Gazette*. We preface it with the remarks of the Editor of the *Masonic Messenger*, published in New York :

Forty-two Lodges have seceded from the Grand Lodges of England, Ireland, and Scotland, and have formed an Independent Grand Lodge, for the government of the Canadas. Their reasons for seceding are briefly and pointedly stated, and are entitled to a calm and dispassionate consideration. We are assured the seceders number, at least, three-fifths of the working Craft in Canada. If our information is correct (for we have only heard one side) as to the grievances under which they assert they labor, there can only one step be taken by the different Grand Bodies who have hitherto had jurisdiction there ; and that is, to absolve the Canadians from their obligation, and affiliate with them as a sister Grand Lodge. The Grand Lodge of England is well known to be a highly dignified and aristocratic body, and may, possibly, be highly indignant at the step the seceders have taken. We should not feel surprised if she declared them out of the pale of the Order. Should that be so, we feel a little curious to know what steps the Grand Lodge of New-York will take in the matter. She is under great obligations to England ; in fact, her very existence, in a measure, is owing to that Grand Lodge, by the favorable decision she has given on the late appeal. On the other hand, all the Lodges on the New-York border manifest the greatest sympathy for the Canadians, and will aid and assist them in the plans they have formed for self-government. Should the Grand Lodge of England declare the Canadians out of the pale of the Order, and the Grand Lodge of New-York coincide with her, then a body who is antagonistic to the Grand Lodge of New-York, and located in her midst, it is asserted will immediately extend the right hand of fellowship to the Canadians ; and thus each of these bodies will strengthen their hands at the expense of the Grand Lodge of New-York. Should the latter affiliate with the Canadians, the Grand Lodge of England can say : " You were placed in our position, six years back, by the acts of certain parties, who asserted they were wronged, their complaints unheeded, the Constitution violated, and their rights, as Masons, placed in jeopardy by the dominant party. On the appeal of both parties to us, we decided for you. And now, we are placed in the position you occupied, you ungratefully support a few factious individuals, to the detriment of the Order ; but more especially to the dignity and honor of the Body of whom we are a part and portion."

For our part, we cannot see what benefit England derives from a

Provincial Body three thousand miles distant; and we think it would redound to her credit to yield up the truncheon where she cannot compel obedience. We certainly should have felt more pleased if the Canadians, after setting forth their grievances, had requested the Grand Lodges to absolve them from their obligations, and assist them in forming a government suitable to their wants. Such a course would have been highly proper; and then, if a refusal were given, or their request unheeded, they would have had the sympathy of the Craft throughout the world. We must think they were a little precipitate in their action; and yet, we hope the Grand Lodge of England will make a virtue of necessity, and imitate the father whose favorite daughter clandestinely married the man of her choice, for fear she might be blessing on asking—give them a scolding for their precipitation, a blessing and good advice for their future life.

We shall send our paper to the principal Lodges in England, so that the Canadians may have the benefit of an impartial hearing.

We now subjoin a statement of the proceedings of the Convention:

The meeting in Convention of the Masonic Lodges of Canada, working under the jurisdiction of England, Ireland, and Scotland, for the purpose of considering the expediency of establishing a Grand Lodge of Canada, appointed after the meeting of the Provincial Grand Lodge, in July last, to be held in this city, on the 10th October, assembled at the Masonic Hall, when Lodges were duly represented.

V. W. Br. C. Magill, Mayor of the city, was called upon to preside.

V. W. Br. Thomas B. Harris was requested to act as Secretary.

On the commendation of a Committee appointed to consider rules and regulations for the government of the Convention, the rules and regulations for conducting public business contained in the Book of Constitution of the Grand Lodge of England were *mutatis mutandis* unanimously adopted.

It was unanimously agreed that each Lodge represented at the Convention be entitled to three votes.

The following preamble and resolution, prepared by a Committee appointed for the purpose, were submitted to the meeting:

*Whereas*, The existence of Lodges of Free and Accepted Masons, in this Province, hailing from three several Grand Lodges, is a system productive of much evil to the Craft; creating a diversity of interests and allegiance, an absence of harmony in action and working; perpetuating local and national feelings—and thus estranging the affections of brethren whose Order knows no country, and is confined to no race: and

*Whereas*, The benevolent funds of Canadian Free-Masons, small as they are, are constantly taxed to relieve needy brethren from Europe, while our resources are doubly drawn upon by contributions to the Grand Lodges of England and Ireland, and to the Provincial Grand Lodges of Canada—thus creating a constant drain upon those funds from which but little return can ever be expected: and

*Whereas*, The distance between Canada and the Grand Lodges of England, Ireland, and Scotland, presents a very serious difficulty in regard to the necessary correspondence, as well as the prompt receipt of

Warrants and Certificates, which have been delayed for months, and, in some cases, for years, greatly to the inconvenience of the Fraternity in Canada : and

*Whereas*, Important communications, and even remittances of money, have been suffered to lie for years in the Grand Secretary's Office of England, without the least acknowledgement of their having been received in due course ; brethren being compelled to leave the Province before they could receive from England the Certificates for which they had long previously paid : and

*Whereas*, The communications of the P. G. Lodges of Canada to the Grand Lodge of England—though respectfully and Masonically expressed, especially when in the form of petitions or remonstrances—have been treated with silent contempt ; their very receipt remaining unacknowledged : and

*Whereas*, The P. G. Masters of Canada, and their Deputies, are not appointed by, and are entirely irresponsible to, the Free-Masons of Canada ; being the mere nominees of the Grand Lodges of Great Britain, the members of which can know but little of the state of the Craft, or the Masonic positions of individuals, in this Province : and

*Whereas*, The Provincial Grand Lodges are thus rendered irresponsible to, and independent of, the Craft in Canada—experience has shown that they are unable to secure from the Parent Grand Lodges that attention and respect which are due to their position :—therefore, be it

*Resolved*, That, in order to apply a remedy to these evils ; to form perfect fraternal union and harmony ; establish order and ensure *tranquility* ; provide for and promote the general welfare of the Craft, and secure to the Fraternity of Canada all the blessings of Masonic privileges—it is expedient, right and our bounden duty to form a *Grand Lodge of Canada*.

It was moved in amendment that the following words be added to the Resolution :

“ And that the same be now organized, but the Working thereof be held in abeyance until the actions of the Grand Lodges of England, Ireland, and Scotland, be made known on the subject.”

On a division, the amendment was negatived by thirty-eight Lodges to three. The original motion was then, after due consideration, carried with one dissentient.

The dissenting brother desired it to be understood that his dissent was caused from the absence of full instructions from his Lodge. He individually expressed his hearty concurrence in the original Resolution.

It was then, on motion, unanimously

*Resolved*, That the Grand Lodge of Ancient Free and Accepted Masons of Canada, be and is hereby formed upon the Ancient Charges and Constitution of Masonry.

A Committee was then appointed to prepare rules and regulations for the government of the Grand Lodge of Canada.

The Grand Lodge then proceeded, on motion, to the election of Grand Master and Elective Grand-Officers ; and the following brethren were duly elected and appointed :

M. W. Br. Wm. Mercer Wilson, G. M. ; A. Bernard, D. G. M.



W. B. Simpson, D. D. G. M., M. D. ; W. Eaden, D. D. G. M., E. D. ; Richard Bull, Sen. G. W. James Daniell, Jun. G. W. ; Rev. Dr. Lundy, G. Chaplain ; Wm. Bellhouse, G. Treasurer ; T. B. Harris, G. Secretary ; Rev. G. Scott, Ass't G. Chaplain ; Geo. L. Allen, Sen. G. D. ; Thos. Perkins, Jun. G. D. ; J. H. Isaacson, A. G. Secretary ; Thos. Duggan, G. S. of Works ; J. Osborne, G. D. of Ceremonies ; G. E. Fenwick, A. G. D. of C. ; J. W. Haldimand, G. S. B. ; Wm. Thomas, G. Organist ; Geo. W. Powell, G. Pursuivant ; J. Morrison, G. Tyler ; J. R. Holden, J. C. Butler, G. Stewards.

The M. W. G. M. elect, appointed the necessary committees for the conducting of general business. The Convention was then adjourned with solemn prayer.

The large number of Lodges (forty-one) represented at this Convention—exceeding by twenty-four the greatest number ever present at the formation of a new Grand Lodge,—and the unanimity which pervaded the meeting throughout, bore unmistakable evidence that the proper time had arrived for the immediate establishment of a Grand Lodge of Canada, and which, as we had anticipated, was unanimously agreed upon ; and we heartily congratulate our brethren on the accomplishment of the long and earnestly-desired object,

The requisite arrangements for the installation of the Grand Master and officers elect, have necessarily occupied the time which has since elapsed, and the 2d inst. was the earliest day that could be fixed upon for that ceremony, which was most impressively performed by the Hon. H. D. Rackus, Past Grand Master of the State of Michigan, assisted by other brethren of distinction.

After the installation, M. W. Bro. Backus delivered to the assembled Craft and their friends an eloquent address, on the history and principles of the Order.

The only question of *general* interest in this movement is, as to its *legality*. If it is a violation of any existing masonic law, then other Grand Lodges may decline fraternal intercourse and refuse to recognize its members as Masons. If it is *not* a violation of law, then the new Grand Lodge is entitled to recognition by her elder sister Grand Lodges, as well as to all the fraternal courtesies due to her rank. We conceive the case to be very different from the organization of another Grand Lodge in Ohio or New York, by rebellious members, for several reasons.

First : the Constitutions of Masonry recognize the right of the Grand Lodge of Ohio to the government and direct control of Masonry within its jurisdiction. But those Constitutions never contemplated, nor do they provide for or hint at, a government by the instrumentality of a Provincial Grand Lodge, over the Craft of a distant Continent. Such a government was, in the first place, as we claim, an assumption by the authorities, and simply acquiesced in by the Canadian Brethren. Second : there is no single Grand Lodge which is entitled, *or claims*,

exclusive and supreme jurisdiction over the Canadas ; there is in Ohio and New York. The Grand Lodge of England does not claim, as we understand it, exclusive jurisdiction ; for, in this matter, she has long been but a tenant in common with the Grand Lodges of Ireland and Scotland. We cannot discover any principle or law in Masonry, which gives to the Grand Lodge of England any right to say the Lodges of Canada shall not organize an independent Grand Lodge of their own, for the government of the Craft in that country ; nor do we believe there is any such law or principle. The Grand Lodge of England has conceded this much, by recognizing the right of sister Grand Lodges to charter Lodges in the Provinces, and thus share with her a kind of joint Protectorate.

We look upon the practice of Grand Lodges in the British Islands chartering subordinates on distant Islands and Continents, simply because those Islands or Continents belong to the British Empire, as a matter of expediency and not of law. In new States and Territories belonging to our Confederacy—our Nation or Empire if you please—the Grand Lodge of any State claims and exercises the right to charter Lodges. None have disputed this right ; none disputes the right of the Grand Lodge of England to charter Lodges in Canada. But when there is a reasonable number of such Lodges chartered, and they see proper, they may organize a Grand Lodge of their own for that jurisdiction ; and, returning their original charters to the respective Grand Lodges which issued them, receive new ones from the new Grand Lodge. By this very process a Grand Lodge has been organized in almost every new State and Territory in this Union ; yet we have never heard a whisper about its illegality, *even by the Grand Lodges who granted the original charters.*

Again : If we are correctly informed, the Grand Lodges of Scotland and Ireland are entirely willing that *their* subordinates in Canada shall withdraw their allegiance and transfer it to a new Grand Lodge, organized in Canada. On what principles, or by what rule, then, shall the Grand Lodge of England interpose a barrier to such an organization ? Her jurisdiction is only a joint one at best, and has no elements of supremacy about it. If the subordinate Lodges in Canada pay up their Grand Lodge dues and return their charters, (having first organized a Grand Lodge in Canada, and obtained other charters from it,) who can prevent it, or call in question the legality of their proceedings ?

There are intimations from "head quarters" in New York, that they cannot recognize the new Canadian Grand Lodge, because it would be unkind to the Grand Lodge of England after *her* decision in favor of the New York Grand Lodge. We regret to hear such an in-

timation. Kindness or unkindness has nothing to do with the question, nor should obligation or sympathy be thrown into the scale when the question is being settled. It is simply the existence of a legal right in the Lodges of Canada to organize a Grand Lodge for their own government. If the right exists, and *they see proper to exercise it*, neither Ohio, nor New-York, nor the Grand Lodge of England, has any right or power to prevent it; nor should our Canadian brethren be disfranchised for such action. As at present advised, *we* think they have, legally, such right. We may say more on the subject when more fully informed.

ED. REVIEW.

### GLEANINGS FROM THE GRAND LODGE OF OHIO.

BY THE EDITOR.

**I**T is eight o'clock in the evening, and we are at home in our little room. A glowing fire is in the grate on one side of us, with a little table on the other, and just beyond it stands a plain book-case well filled with what the *wise* and *good* have said who have lived before us. It is early in January; the night is cold—*very* cold; the Editor (*we*) is sick with chills and sore throat, and has not been in working trim for some days. To-day the printer was calling for “copy,” and looked in no *very* good humor when informed there was none for him, and was compelled to retire with promises of “some to-morrow.”

But it is now 8 P. M., and “to-morrow” not far off. There *is* copy, but not for that part of the Review which comes “next in order;” we have been too unwell to prepare any during the day, and others have possibly forgotten their promises. What is to be done? It is said “delays are dangerous,” but in our case they are worse,—they are fatal. If copy is not furnished, there will be no Review for February, and then a good many thousands will be shouting after us and throwing stones at us, and—but we should not live through half the storm to tell what they would do. Enough to know that such delay, if *continued*, would be fatal to the Review and fatal to its Editor. But we can't indulge such a thought for a moment, so, sick as we are, we must cast about for something to supply the demand for “copy.”

What shall it be? It will not do to pick up scraps that are floating all around us, nor can we copy too much from books. We must have something original to please our readers; and besides, it must be grave and practical, with just enough of sparkle and pleasantry about it to

make the practical palatable and keep the reader in good humor with himself, with us, and with the Review. What *shall* it be?

The holidays are over; St John's day, St. Stephen's day, St. Peter's—no, no—Peter is not among our list of saints, for he deserted his best friend, and *denied that he even knew him!* We will let him go for the present; but all the other saint's days are over for the year, and sober, staid, white whiskered winter is here. There are no more installations, and speeches, and suppers—no more re-unions, and jubilees, and refreshment seasons, until next summer. What *shall* we write about? We have half a notion to throw away our pen (pencil we mean) and give it up; perhaps to-morrow may be more propitious. But how can we meet that determined look of the printer to-morrow unless we have "copy?"

Hold! We are surely in luck. The printed "Proceedings of the Grand Lodge of the State of Ohio, held at Mansfield, October 23d, A. L. 5855," have just come to hand. We will open and look into them: perhaps we may find something that will not only please but profit our readers. We will make the effort at all hazards, for the case is a desperate one.

Three hundred and eighty-four pages! T-r-e-m-e-n-d-o-u-s; and this the proceeds of only a four days session! What could we have done had we continued in session as long as Congress has, and which has done nothing? But stop: we are mistaken. We began at the wrong end. By looking at the first page we find it *begins at the one hundred and sixtieth page!!* What but some prolific mind from dear old Ireland cou'd have conceived the idea of beginning a book at the 160th page? This is certainly original, whether there is anything else original in the book or not. But it takes a big slice off the book at once, and leaves but 224 pages for the session; even that will do pretty well. Well, we began at the end of the book to examine it; and it is well we did, for the first thing we find is the index, and with the aid of that we shall be able to find every thing else. Besides, had we begun at the first page, we might have become discouraged before we reached the end; but now, *knowing the distance*, we shall certainly get through some time.

Perhaps we had better pass over the index without stopping, and, beginning at the last page of the proceedings, dig clear through. We may find some jewels to reward us, and we may find some things to criticise. "But beware of the Grand Secretary while you are criticising." Thank you for the admonition, but we suppose he is able to endure this kind of ordeal. If he is not, he must not make mistakes;

and, though one of the best of Secretaries, he sometimes gets things wrong where we would like to have them all right. So to our work again.

Having passed the index, the first thing we discover is a list of those who asked and obtained leave of absence. A long list appears to have been granted leave of absence on the 27th of October. According to our recollection the Grand Lodge began its session on Tuesday, 23d, and closed on Friday evening, the 26th of October. The Grand Lodge was not in session on the 27th, and no such leave could have been granted. On looking back to page 241, we find at the head of the afternoon session on Friday, the date is "Oct. 17, A. D. 1855." Going back to page 223, the morning session of the same day, the date is "Oct. 27." Still following up dates, we find Thursday put down as the 26th, and Wednesday 24th. What has become of the 25th we can't divine.

But we pass on from these *small*, but really very *important* matters, to others of a more practical character. A uniform "code of By-Laws," is the next item of importance, and one to which we wish to invite the attention of our friends, especially in Ohio. The object had in view by the Grand Lodge, was an approach to uniformity, and to save much labor at each session in the examination and correction of By-Laws of New Lodges. It was an excellent idea, and although not designed to be compulsory on any except Lodges under dispensation, yet we see no reason why every Lodge should not adopt them. They are brief, yet sufficiently comprehensive to embrace every thing which should be included in the By-Laws of a Subordinate Lodge; and then *beauty* would be added to *strength* by the uniformity which would prevail among the Lodges. A few blank spaces are left to be filled by each Lodge to suit itself; such as the time of meeting, the price of the degrees, and the amount of annual dues each member shall pay. The price for the degrees cannot, by a Constitutional provision, be less than \$15, but may be as much more as the Lodge may see proper to fix it at. We are very much inclined to the opinion that they are now generally too low—that they should not be less than \$30 in any Lodge, and some might prefer to charge fifty.

Some may think that such charges would be enormous, and tend to keep many from the Lodge. So be it, and "let all the people say amen." Any one who is not willing to pay thirty dollars to enjoy all the rights and privileges of a Mason, shows, by the estimate he places on Masonry, that he is unworthy of it. Let us ask you, reader, if you are a Mason, whether you would take thirty dollars, or five times thirty, for

your rights and privileges as a Mason? "But was not the price of degrees less in former years?" Suppose they were, what does that prove? Everything else was lower in years gone by; a calf could be bought for fifty cents, a pig for nine pence, chickens at four cents each, and eggs three cents a dozen! Wheat was twenty-five cents per bushel, pork one and a half cents per pound—in trade, and a fine muley cow could be had for about six dollars.

Yet, during all this time, the price charged for the degrees was about the same as now, perhaps in some Lodges a little less. But if our fathers could afford to pay twelve and fifteen dollars for the privileges of being Masons, when wheat was worth but twenty-five cents, and pork but one cent or one and a half, what could our friends afford to pay now, when wheat is about one dollar and fifty cents per bushel, and pork from five to six dollars per hundred. Fifteen dollars *then*, were as much as sixty is *now*, and would buy more of the necessities and conveniences of life than sixty will now. By this same reasoning we think the charges for the degrees should be higher now than formerly. This is an item that concerns not Ohio alone, but the Craft in every State. If the price of the degrees were doubled, we should have fewer but better members, and the value of Masonry itself would rise in the scale as its members were taught to appreciate it. The annual dues should also be increased; they should never be less than three dollars per annum and from that to five dollars.

"But would you not by this rule exclude many good and worthy men, whose pecuniary resources would not permit them to pay such sums?" It is possible we should; but you may say the same thing now, when the charge is but half or two-thirds what we propose. There are some *very* good men, and very "well qualified" to make good and useful Masons, who cannot afford to pay five dollars for the degrees, and who are therefore excluded under the present rule. By such a course of reasoning the fees should be abolished entirely, and *all* admitted who are worthy. Masonry is benevolent, but not *quite* so benevolent as that, for it would run away with her justice, which is a cardinal virtue.

The next thing we find is an "Abstract of returns of Subordinate Lodges, for 1855." Now, then, for statistics—an item not half as much attended to as it should be.

First, then, is the number of Lodges which have made returns. According to our count there are two hundred and twenty-nine—nearly or quite thirty short of the actual number of working Lodges in the State. What on earth is the matter with these Lodges? Had they no

one they could send up to represent them? Or was there no money in the treasury to pay the dues? If either, there must be something wrong, and it *may* be that decay has already begun its work. We hope not; but we advise the members to look well into the case and see if there is not something wrong.

The 229 Lodges, whose abstracts we have, return 8,710 members. In addition they return 2,178 initiations, which, added to the former, make the entire membership of 229 Lodges, *ten thousand eight hundred and eighty eight*, or about forty-seven and a half members to each Lodge on an average. If the thirty Lodges which made no returns average the same, their membership would be 1,425, which would make the entire membership in the Lodges of Ohio 12,313.

Now look at another item. But eighty-two Lodges returned the number of non-affiliated Masons residing in their jurisdiction. These eighty-two returned 533 non-affiliated Masons! Why there are more than that number in this city, and yet our returns show but that number in the whole State! Is it the duty of the Lodges to make this return? If so, why is it not done? Six and a half non-affiliated to each Lodge, (the average of those returns,) would make in the whole State about 1,700 Masons who are not members of any Lodge; but the fact is there are three times that number at least, say *five thousand*. What an army of drones!

"But why do you wish these returned?" Individually we do not wish it at all, only so far as to enable us to show the extent of such an evil. Our own opinion is, they should not be numbered or noticed, only as Masons who have voluntarily expatriated themselves—and as having renounced all the rights and privileges they once enjoyed—so long as they remain non-affiliated.

But this is serious talk, and we may get a "cuff" for our pay. Hark! eleven o'clock; time for an invalid to be in bed. So we shall bid "good night" to the "proceedings" for this time. But next month we may turn backward a few more pages.

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NOT EXCLUSIVE.—Masonry knows no country, nor race, nor language. It has to do with man simply as a social and immortal being; and its work is to improve his heart while it instructs his mind. It provides a language of its own, and creates relationships more intimate than nation or language, and more permanent than treaties or compacts.

## PROGRESS OF MASONRY IN INDIANA.

BRO. MOORE :

**I**T will no doubt be gratifying to you to hear of the growing prosperity of Masonry in Indiana. We now have a State Grand Encampment with six chartered subordinates, all in a healthy condition. A State Grand Council of Royal and Select Masters, with four subordinates, and application for several others. A State Grand Chapter, with some twenty-five chartered subordinates, and eight working under dispensations, obtained this year from the G. H. P., and a Grand Lodge with 182 chartered subordinates, and quite a numbers with dispensations, with a membership in all the departments of near 10,000. With this formidable host, it well skilled, true, and trusty, displaying the principles of "Brotherly love—Relief and Truth," will not the mission of Masonry be accomplished, in drying the tear of anguish, soothing the sorrow of the unfortunate, elevating human character, and subserving the true interests of society.

It is with great pleasure I can bear testimony to the high moral standing of the Fraternity in our beloved State. The common vices of the day, such as intemperance, profanity, gambling, or Sabbath breaking, meets with little or no countenance among us.

The Grand Encampment just closed a pleasant and harmonious session, being the second since its organization. It met in Ft. Wayne, on the 26th and 27th ult. On the evening of the 27th, a large number of the Fraternity met at the "Rock Hill House" to commemorate the virtues of our patron saint, John the Evangelist. There were also a large number of ladies and gentlemen present numbering in all about six hundred, who participated in the festivities of the occasion. We all sat down, or rather stood up, to one of the richest banquets, most delightful to the eyes, and luscious to the taste ;—I think, perhaps, you would have enjoyed it. After the cloth was removed, (as it were) Hon. S. Hanna was called to the chair, when several speeches varying in character and length were delivered ; but unfortunately the whole affair was wound up with a dance, which was the more objectionable because connected with a Masonic festival, celebrating the virtues of one of the best men, both as a Christian and Mason, that ever lived. Dancing once cost a good Mason his head, and I think it should be ever looked upon by Masons with disfavor.

I will not say anything of some *Ohio* Masons, and among them K. T. who by their conduct at Ft. Wayne, and on the cars coming home, forfeited the respect of all Masons—I would recommend to them to study with much care, the "great light in Masonry."



The following is a list of the Officers of the Grand Encampment of Indiana for the ensuing year.

H. C. Lawson, Lafayette, G. Master; Wm. Hacker, Shelbyville, D. G. Master; S. D. Bayless, Ft. Wayne, G. Generalissimo; L. R. Brownell, Indianapolis, G. Cap. General; Jno. W. Sullivan, Edenburg, G. Prelate; P. G. C. Hunt, Indianapolis, G. Treas.; F. King, Indianapolis, G. Rec.; G. W. Porter, N. Albany, G. S. W.; J. E. Houser, Greensburg, G. J. W.; J. Taylor, Lafayette, G. Stan'd Bearer; S. Hanna, Ft. Wayne, G. Sword Bearer; R. Durnan, Connersville, G. Warder; H. Colestock, Indianapolis, G. Sentinel.

Next Grand Annual Communication to be held at Greensburg, on the 24th Dec., 1856.

The State Grand Council of R. and S. Masters, was organized at Indianapolis, on the 20th ult., which will be hailed by many of the Fraternity throughout the State with no little satisfaction, as we have been considerably embarrassed heretofore in relation to these degrees, owing to the difficulty of determining the proper authority in claiming legal jurisdiction over the subordinate Councils. Now that the General Grand Chapter has relinquished all control of these degrees, and the power being vested in State Grand Councils, we may look for more harmony, increase, and prosperity in this interesting department of Masonry.

The following are the Officers for the ensuing year, or until the next Grand Convocation, which takes place in Shelbyville, on Wednesday 20th of next May.

Geo. W. Porter, N. Albany, G. Puissant; Wm. Hacker, Shelbyville, D. G. P.; L. R. Brownell, Indianapolis, G. T. I.; L. S. Garner, N. Albany, G.P.C.W.; Jno. W. Sullivan, Edenburg, G.C.; G. E. H. Davis, Shelbyville, G. T.; F. King, Indianapolis, G. Rec.; H. Colestock, Indianapolis, G. Sent.

JNO. W. SULLIVAN.

January, 1856.

FAITH.—The faith of Abraham is still the model of every good man's faith. In the Baptist it was exchanged for sight; in the Evangelist, to fruition. The faith of these three are blended in the faith of the Mason. "Faith in God," comprehends faith in his existence and perfections, as well as in the truthfulness and certainty of his promises. Faith is but one of the trio of graces embraced in the creed of Masonry.

## STRANGE ASSOCIATES.



EN will change their opinions occasionally—it is human nature to do so. In youth we are always learning, or should be; and increased light and information, acquired by experience and observation, will frequently place things in a different light from what they at first occupied. The first impressions we receive are generally strong and lasting, but further investigation and mature reflection will sometimes change those impressions and substitute others. In ethical doctrines, in political opinions, in schemes and policies of finance, and in theories of social life, the crude and undisgested opinions formed in youth are frequently changed or modified by mature reflection and prolonged experience.

But when men reach mature life, and having carefully formed opinions and taken their position in relation to the great questions which agitate society, a radical change of opinions so long entertained furnish subject for remark and wonder. When such take place, the question is at once proposed—"Why is it?" Either increasing light has entirely changed the aspect of things; or the mental perceptions of the individual have changed. One of these two things must occur or opinions will remain the same.

The foregoing thoughts were induced by a recent occurrence in this city. It is well known to every body that the Roman Church has been for centuries, and still is, the uncompromising enemy of Masonry. So deep and settled is her hostility to the Order, that she will not allow one of her members to become a Mason; and if he should, he must either renounce Masonry or be excluded from the sacraments of the church. When he comes to die, he will be denied the last rites of the church; and if he persist in his adherence to Masonry, his soul is consigned to the hell of the heretics, and even his body is refused a burial in the consecrated grounds of the church. Thus the anathema of the Priests, like a seal of perdition, is affixed to soul and body both. Such are the "tender mercies" of the Roman church, and, we may add, to some extent, of some Protestant churches.

The Hon. Joseph R. Chandler, of Philadelphia, was for several years the Grand Master of the Grand Lodge of Pennsylvania. For more than a quarter of a century he occupied a prominent position in the Order. He was its Grand Master, its acknowledged head—its advocate, its exponent, its living representative before the world. His addresses, delivered at his grand visitations to the Lodges, were published "by authority," and are really among the soundest expositions

of Masonry extant. His arguments in support of the Order, and repelling the attacks of its enemies, are cogent and conclusive ; and if he had written nothing else, this volume of "Addresses" would have won for him an enviable fame. In other departments of literature he shone with equal brilliancy ; indeed he is acknowledged as one of the most talented men of his day.

Now it will hardly be deemed possible that this fine scholar, this elegant writer, this Grand Master, advocate and exponent of Masonry, should become the apologist of the bitterest foe which Masonry has ever had ; and yet it is so ! Some years since, he, with Gov. Wolf and the Hon. Geo. M. Dallas, were brought before the House of Representatives of Pennsylvania, and threatened with imprisonment if he did not reveal certain supposed matters connected with the Order ; but he maintained his integrity in full view of the prison—and freedom and virtue triumphed. Every Mason in the Key-Stone State—in every State—was proud to hail a Chandler as one who had been *tried* and proved *true* and *trusty*.

We deeply regret to record, what every Mason in the land must by this time be aware of, that this noble Mason and gifted man has become the public apologist of Romanism—the "sworn eternal foe" of Masonry. Mr. Chandler, in his lecture before the Catholics in this city, showed conclusively that he had not only adopted the sentiments but imbibed the very spirit of the Roman church !

The following was published as his language in the lecture referred to, and has not been denied : "The crying disloyalty of the times is, *persecution for conscience sake*, as severe as any since Nero's time. A persecution directed against the Roman Catholics." This was a startling announcement, and if true should command the attention of every body. We have looked around and can hear of no persecution in our own land, except occasionally a worthy Mason is driven out from Christian fellowship by a few bigots, or a dying brother has been refused the rites of the *Roman* church because he would not renounce Masonry. We are constrained to believe that the venerable Chandler, if he uttered the words ascribed to him, uttered what *he* knew is not so. And it seems to us so strange that the venerable Grand Master of Pennsylvania should utter such sentiments, and utter them as the apologist of the Roman church, the most relentless and bloody persecutor the world has ever seen ! We cannot drive away the impression that it is the popular *ruse* of "mad dog," or "stop thief," to draw off attention from those who are really the guilty ones. Had the words been uttered under any other circumstances, we should have attributed them to a hallucination of mind, but the facts forbid this.

We record this case because it is of public notoriety, and has been the subject of newspaper remark—a Past Grand Master of Masons, a public apologist of Masonry's most unrelenting foe! We record it, secondly, to express our regret that such an event should have occurred. We are sorry that freedom's champion should be found among freedom's foes. We record it, thirdly, that we may place by its side a denial of the averment, and thus tender an issue.

That a persecution as severe as any since the days of Nero should rage in this country, in the middle of this century, no man with *any* sense, will believe; but that the most persecuting church the world has ever seen should be the victim, is perfectly preposterous. We can only give one explanation for all this; Mr. Chandler must have yielded his mind and conscience to others, and has thus become their echo. It is Jesuitism speaking through an organ that we had thought could not be used for such a purpose.

“CARRY ME HOME TO DIE.”

NEW JERSEY, Nov. 1855.

MY DEAR OLD CHAIR:

I HAD intended *not* to resume our correspondence during the present fall or winter, for I had supposed my wanderings were over until the gentle breezes of the spring should come again, laden with new life and redolent with music. But business will not always conform its demands to our wishes, nor consult our pleasure when it utters its imperious commands. So I am here, *in transitu*, and wish I had leisure to remain a few days, even at this late season of the year.

You know, Old Chair, that this is my *native* State; and who is there, whatever numerous years he may have seen, however far he may have wandered from the spot of his birth, but what loves it still, and exclaims with delight as he once more sets foot upon it:

“*This is my own—my native land.*”

Among the German settlers all over our country, you hear the expression “*Faderland*.” It is almost a sacred-word in their vernacular, and brings up at once the memories of their distant—their oppressed—but still fondly cherished home on the beautiful Rhine. I believe, indeed, that affection for the place of our nativity increases in proportion to our distance from the cherished spot, and the length of time we have

been absent from it. You need not wonder, therefore, that it affords me peculiar pleasure to look again upon the hills and streams and valleys of New Jersey. There are other States which have richer soil, and more liberally repay the toils of the husbandman, but there are none that furnish a more healthy atmosphere, purer streams or brighter skies. Besides this, it is classic ground in the history of our common country. Its fields were repeatedly baptized with blood in our Revolutionary struggle; and never once, in any important engagement within the limits of this State, did our good old fathers fail to beat the cohorts of England; and often here during that terrible contest, did

"The Cross and the Lion go down"

before the conquering blows of our "straight-breasted" soldiery.

Yonder is glorious old Trenton, where, in one of the darkest hours of that seven years' war, the great Washington turned back the tide of gloom, and gave hope and promise to our despairing country. Yonder is the street down which he rode on that freezing December morning, when, at the head of his frosted but still faithful men, he threw himself like an avalanche upon the enemy and swept their whole camp as with the besom of destruction. And here is the little river which served soon after to protect our wearied troops for a few hours until they could double on the advancing foe, and strike him fatally again at Princeton. And just over yonder is Monmouth—a proud name, as it was a glorious day—in the annals and triumphs of Freedom. And down along the shore of that beautiful river is "Red Bank," where lie the bones of Count Donop and his body of Hessians, slain by the avenging arms of our patriot sires. New Jersey,—why she is all dotted over with spots where young Freedom grappled with her giant foe and compelled him to run or cry for quarter.

In the "second war for independence," waged against the same haughty Power, no State in the Union, in proportion to its population, furnished more men who could lead as well as follow, than this same New Jersey. Especially in the Navy did she shine forth, and can proudly point to her sons and their achievements. The heroic Lawrence, whose last command was, "Don't give up the ship," was a native and citizen of New Jersey. Bainbridge, he who so nobly sustained the honor of our flag in many a conflict, was also a native of New Jersey. But I did not intend to make this a boasting letter, but simply to tell you of my emotions upon once more pressing the soil and breathing the air of my native State.

The Delaware, from its birth-place away up in the Empire State, to the head of tide-water at Trenton, is a wild, rollicking, crystal stream,

and runs through one of the grandest and most romantic regions of the country. Hills, rocks, and mountains ; quiet meadows and green fields ; beautiful farms and untamed forests ; mountain streamlets and gushing springs—all combine to form pictures of enchanting beauty, and such as are difficult to find any where else. The Delaware ! I love every pebble upon its winding shores, and to bathe in its clear stream once more, on a bright summer's eve, as of old in boyhood's days, would be a privilege indeed.

It was away up yonder, in a quiet little spot along its shore, some twenty-five miles above tide-water, that I first saw the light of this changing world. The "falls," just there, extend for some miles, leaping, or in the language of that day, "tumbling" down a succession of ledges which extend across the main stream. Ranges of hills some four or five hundred feet high come down on either side to within a short distance of the stream, and some quiet little Islands sleep gently on its bosom in the midst of the river.

Up there near the base of the hill, amidst some fine old chestnut trees, and just where a pure laughing spring came welling up out of the rocks, stood the cottage—my earliest home. It was not celebrated for its beautiful architecture, nor for its ample apartments, nor the rich and elegant furniture within ; but it was my home—my *first* home ; and among those towering old trees, and along that sparkling streamlet I passed the sunny hours of childhood. There, too, around that old cottage, sacred yet in the memories of my heart, played and sported with me a bevy of my brothers. And there, too, was a little—an *only* sister. Her eyes shone with excessive darkness, like stars in the midnight sky, and her raven hair fell in glossy profusion around her neck and over her shoulders. I see her now, in all the joyousness of her young and blissful existence, "a thing of beauty and a joy" to the brotherhood who worshipped that little sister the more because they had but one. But far dearer than all was the central object in that domestic group—a mother. How hallowed is that word, and how rich are the blessed memories which it recalls. She was the sun in our firmament, the light of our little cottage, the divinity at whose shrine our young hearts worshipped. I see her still through the lapse of more than two score years, in all her matronly grace, with love irradiating her countenance, and her fond eyes wandering from one to the other of that youthful group. We were happy then ; our wants were few ; the great, busy, anxious world was beyond the reach of our vision ; the future was crowned with bright imaginings, and our only dreams were dreams of heaven.

But that brotherhood is scattered now, and while some are in the grave, others, in the strength of mature manhood, are battling with the toils and trials of a deceiving world. That good, kind, patient mother, in the fullness of more than three score years and ten, has passed to the far-off land, "where the wicked cease from trouble and the weary are at rest." She is in heaven, and I am treading the troubled path of life—an orphan. She is still my mother, as affectionate and true as when, visible here, she watched over my infant steps.

"Thou truest friend man ever knew,  
Thy constancy I've tried;  
Where all were false I found thee true,  
My counsellor and guide."

That young sister who then seemed an angel, she was so happy and bright and beautiful, is now a matron with daughters grown; her brow has worn many a cloud, and her heart has felt many a pang since then; but she is still as dear to my heart as when I was her gardian at play beneath the old trees. The play-mates of that early morn have vanished like the brightness of the day which shone around us; the dear old cottage is no more, and the boughs which sheltered our young heads while we sported on the green, have withered and perished too.

"Long years are past, and my hairs are gray,  
And my play-mate's graves have long been made;  
And the chestnut wood where the cottage stood,  
Gives place to a gleaming glade;  
And a half-choked spring and a broken bough  
Are all that remains of my childhood now."

These are sad thoughts I admit, old friend, and yet they are sweet, for the memories and affections of the heart mingle in them. And though that scattered household may never unite in one group again during the sorrows of an earthly pilgrimage, yet who shall say they may not meet once more in a circle around that sainted mother, in the halls of a Father's house, and amid the jubilant strains of a better land.

You know old friend, that my own path has not always been strewn with flowers; that disappointments and misfortunes, and false friends, and heart-aches have embittered the largest portion of my cup. Yet even *these* will have their limits and the boundary of sorrow, like the green border of the desert, will be reached ere long, and once launched on that ocean whose waters lave the shores of immortality, we may triumphantly bid adieu to the changing and the sorrowful. When that hour

of release shall come would that my last look could be upon the bright waters and green fields of my native State.

"I could sweetly sleep if you buried me here,  
Beneath my native sky ;

\* \* \* \* \*

Then let me rest in a peaceful grave,  
Beside the loved and dead,  
For the quiet grave is the only place  
To rest my weary head."

But I must close my letter, or your heart will become sad like my own. These feelings are perhaps a weakness with me, but such I am—and such I must be. If our readers complain there is no Masonry in this letter, tell them my heart is not in tune just now for mysteries. I must get away from these old haunts of my boy-hood, and launch out into the troubled stream again, and then for the Temple and the Craft once more.

Adieu,

EDITOR.

#### WAR AND MASONRY.

**M**N incident connected with the last war between this country and Great Britain, shows in a strong light the influence of Masonry to soften the asperities attendant upon these unhappy relations.

On the 30th of July, 1813, the British, in two sloops of war, three gun-boats, and about forty batteaux, loaded with troops, sailors and marines, about fourteen hundred in all, landed at Plattsburgh. There were no American troops at Plattsburgh at the time, with the exception of about three hundred militia. The officer in command of the English army assured the civil authorities of Plattsburgh, that private property should be respected, and that citizens not found in arms should remain unmolested. Yet the promises were no sooner made than violated. The enemy destroyed the public buildings, wantonly burnt two store-houses of Peter Saily and one belonging to Z. N. Platt, and took and carried off several thousand dollars worth of goods.

The dwelling houses of several of the citizens were rifled of every thing valuable, and the Masonic Hall was stripped of all its contents, and the Jewels and Records carried to Montreal. The Masons of Montreal, hearing this, made a representation of the facts to the Commander-in-Chief, who promptly ordered the property taken from the Masonic Hall in Plattsburgh to be surrendered to the Masons of Montreal, and by them it was safely transmitted to the Lodge in Plattsburgh.



Notwithstanding we were enemies, they could not consent to keep the property of the fraternity. This occurrence may be found recorded in "Sketches of the War," published by Fay & Davidson, in Rutland, Vermont, in 1815.

Such is the influence of Masonry upon crested war. It mitigates its evils ; stays the hand of ruin ; softens its hard features, and casts a glimmer of light and love along its rugged and bloody path-way. Would that its benign principles were diffused everywhere, to bless and benefit the world.

TROWELL.

#### WHAT IS THEIR RELATION ?

**BRO. MOORE :** If a Lodge loose its Charter, either by yielding it up to the Grand Lodge or by forfeiture, and a portion of the members subsequently apply for and procure a Charter for a new Lodge in the same place,—what is the masonic relation of the remaining members of the former Lodge ?

Yours,

J. L. N.

**ANSWER :** When the Charter of the first Lodge was resumed by, or voluntarily returned to, the Grand Lodge, it left the individual members without a membership in *any* Lodge. Procuring a charter for a new Lodge in the same place did not make the members of the former Lodge members of the new one. Those who are named in the Charter, and such others as unite with, or are admitted among them, are members of that Lodge—none others. If the rest of the old members wish to come in, they must apply for membership as in all other cases.

ED. REVIEW.

#### FAMILY CIRCLE.

**YEATMAN LODGE, No. 162.** This Lodge is located in Columbia, just above this city. Its officers for the present year are : H. G. Turner, W. M. ; C. T. Ham, S. W. ; J. McVey, J. W. ; and F. Webb, Sec'y. It is an industrious, thriving Lodge, pursuing its masonic labors with zeal, and keeps within the legitimate landmarks of the Order.

At the installation of its officers, recently, the W. M. took occasion to refer to its "past and present" in the following appropriate remarks :

**BRETHREN :** At the close, or rather beginning, of another year, a goodly number of us are permitted to meet within these walls consecrated to Masonry, and in looking back over the past year we should return our thanks to the Great Author of our existence for the manifold

blessings and comforts He has bestowed on us and ours. During the past year we have not been called upon to mourn the death of any of our members, but in looking around the Lodge I do not see all of them here. Yonder reclines one\* whose name you will find recorded as one of the founders of this Lodge; the sands of whose life are fast passing away, stricken down by disease ere his sun had attained its meridian. My prayer is that his trust may be ever in God; and his Guide, Him who died to redeem us.

During the past year there have been expended from our Lodge funds, in behalf of suffering humanity, forty dollars, besides many cases which have been supplied by the brethren from their own resources. Masons are not penurious. Take the donations of this Lodge as a minimum, and multiply it by 250, the No. of Lodges in this State, and we have the sum of \$10,250, to say nothing of the donations of the higher bodies, which would no doubt double this amount, and which I think enough to satisfy any unbiased mind of the benevolence of the Craft. There is one feature I like in Masonry,—it is not thought necessary to blazon forth to the world its acts of Charity, but it follows the teachings of Him “who went about doing good,” not to let the left hand know what the right giveth. The expense for improvements of our hall has been seventy-two dollars, a pretty heavy tax, but a very necessary one. We are now secure from all prying eyes and itching ears. The expense for working the Lodge is near one hundred and twenty-two dollars; this includes rent, fuel, lights, Tylers’ fee, Grand Lodge dues, &c.

We have not had occasion to expel any one from our Lodge the past year. Harmony, which is the strength and support of our institution, has continued uninterrupted. A zeal for acquiring a knowledge of our sublime work has been manifested by many of the brethren. Our seasons of labor have been well attended, and the busy notes of the workmen engaged in their various occupations has fallen like sweet music on the ear. But do not let it suffice that we have been industrious one year, but Work—Work.

“Lives of great men all remind us,  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time;  
Footprints that perhaps another,  
Sailing o’er life’s solemn main,  
A forlorn and shipwrecked Brother,  
Seeing, shall take heart again.  
Let us then be up and doing  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to Labor and to wait.”

The ancient charges and Constitutions as arranged by Bro. Anderson who was appointed to that duty by the Grand Lodge which held its sessions in London in the year 1721, and by whose instructions Lodges have worked to the present day, have lately been reprinted by that zealous Bro., C. Moore, of Cincinnati,—a work which should have been done long ago. It should rank in our Lodges next to the Great Light of Masonry, and I would say to you all, do not sit down and

\* Bro. Tague, since deceased.

say, "we have a Master, let him study for us." No, I trust no Brother will so demean himself, but ever looking upward and onward he will press on in the path of duty, that at last we may all convene in the Celestial Lodge above.

And, finally, Brethren, having again been elected to preside in the East, I shall strive to be more faithful in teaching the true principles of Masonry, by closer study and strict adherence to the ancient Landmarks of the Order. I trust our meetings may be attended by all, and that every one will feel the obligations resting upon him to live creditably and work faithfully, so that at last they may obtain the wages which will be given to all who persevere unto the end.

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LECTURE.—The third Lecture in the Series was delivered before the Craft in this city, on the evening of the 11th of January, by Bro., Prof. O. H. Tiffany, of Carlisle, Pa. His subject was "The relation of Masonry to the progress of Society," and it was most ably and eloquently discussed by the talented Lecturer. He held his audience in close attention for near an hour, and all conceded that it was one of the most interesting and eloquent lectures they had ever heard.

After the close of its delivery, a resolution was adopted requesting a copy for publication in the Review. We are glad to inform our readers that Prof. Tiffany has consented to furnish us either a copy or an extensive synopsis of the lecture, and it will appear in the April or May No. We hope Bro. T. will continue to devote attention to Masonry; his well-trained mind, his clear perceptions of the true and the beautiful, peculiarly qualify him for such a work. Bro. T. has promised to furnish us occasional articles for the Review, which we know will gratify our readers.

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GEORGETOWN, OHIO.—The Craft in this place, we are advised, are diligently at work, and constantly adding to their mystic building good and true men. The following are the officers of the Lodge, No. 72,—Jno. E. Brosee, W. M.; S. G. Boyd, S. W.; S. C. Snider, J. W.; Jno. P. Biehn, Tr.; Geo. W. Hamer, Sec'y.

The officers of the Chapter, (No. 52), are:—P. L. Wilson, H. P.; Jas. Loudon, K.; W. P. Allen, S.; Jno. Allen, C. H.; A. Sallee, P. S.; G. W. Hamer, R. A. C.; Jno. P. Biehn, Tr.; F. W. Dunham, Sec'y.

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SPRINGFIELD LODGE No. 4, Springfield Ills. This old Lodge is prospering finely, and renewing the vigor and activity of its youth. Its officers are; O. N. Stafford, W. M.; P. Vanalstine, S. W.; Peter Babeaf, J. W.; Wm. Lavelly Tr.; C. E. Matheny, Sec'y.

MONTICELLO LODGE No. 254, at Clyde, Ohio, had a public installation of their officers on the 24th of December last. We had the honor of an invitation to participate in the festivities of the occasion, and was somewhat surprised to find so large and active a Lodge. Clyde is but a small village, and the Lodge has only been at work some two years. It has already a large membership of the very best men in the town and vicinity, and all seem to be deeply imbued with the true spirit of the order.

The brethren proceeded from their Hall to the Universalist Church, which had been most tastefully and beautifully fitted up for the occasion with wreathes and festoons of evergreens. It was evident the ladies had been at work, for none know so well as they how to throw enchantment around these annual festivities.

Our old friend, Dr. Morton, of Sandusky, officiated at the installation, assisted by the venerable Platt Benedict Esq. of Norwalk. A choir of singers added much to the interest of the occasion, by singing several appropriate songs. We closed the services in the church by an address. This was in the afternoon.

In the evening a most sumptuous repast was spread of which between fifty and sixty brethren with their wives partook. The supper was an excellent one, the company agreeable, and conversation, song, and *good eating* occupied the evening. It was one of those delightful family reunions, in which it is a pleasure to participate, and which we are pleased to see becoming much more frequent than formerly.

It is very seldom that we have enjoyed ourselves so well, on public occasions, as we did at Clyde; and we shall look back to it as to a green spot in the year, around which cluster the memories of delightful hours, congenial hearts, and "love and song," and fellowship. We have laid up this pictured gem to look at during the year, and hope, in the future, to add many more just such to our cabinet. "*Clyde, 24th December, 1855.*"

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VICTORIA, TEXAS.—A new Lodge has been established in this thriving town, by the name of Putnam Lodge, and has been exercising a healthful moral and social influence around it. Bro. J. L. Nickelson, W. M.; J. W. Anderson, S. W.; H. S. Cuningham, J. W. We trust these brethren will meet with success in accomplishing the great work assigned them. A *working* Lodge is dilligent within and without the Hall; the frame-work of the building should be well prepared and firmly united, but it must also be adorned with good deeds, social influence, moral enterprise, and above all—Charity.

**MASONIC LECTURES IN CINCINNATI.**—The second in the series of lectures delivered before the Craft in this City, was delivered by P.G. M., W. B. Thrall Esq. of Columbus, on the 26th of December. It was the evening set apart for installing the officers of all the city Lodges, and Bro. Thrall kindly consented to officiate in the performance of that duty. We were deprived, by sickness, of the privilege of being present, but understand that Bro. Thrall acquitted himself in his usual excellent style. His lecture was listened to by a large audience, who were highly pleased and greatly instructed therewith. We trust that this course of lectures will be productive of much good to the fraternity of this City.

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**GRAND ENCAMPMENT OF INDIANA.**—This Body held its annual Communication at Fort Wayne, on the 27th of December last. We regretted very much we could not comply with several pressing invitations to be present, but the *fates* or *duty*, forbade.

We learn by a brief note from one of the leading members that they had a very pleasant and harmonious session. All the old officers were re-elected—Sir Kt. Henry C. Lawrence, being Grand Master ; Sir Kt. Wm. Hacker, D. G. M ; and Sir Kt. F. King, G. Rec. We have not learned where the next annual meeting is to be held.

**GRAND COUNCIL.**—We have the pleasure to announce that a Grand Council of R. and S. Masters for the State of Indiana, was organized at Indianapolis on the 20th of December last, by a convention of Delegates from the three chartered Councils.

The new organization is in good hands, and we have no fear of its safety or success.

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**NEW HALL IN JACKSON, OHIO.**—Our brethren at Jackson C. H., Ohio. have erected and furnished an elegant Hall for Masonic purposes. It was dedicated on the 27th of December last, our excellent Bro. Rev. E. Burr of Portsmouth, officiating by appointment of the Grand Master. In a note to us Bro. Burr says : " Our brethren in Jackson have done themselves (and the fraternity generally), great credit in the erection and fitting up of a commodious and tasteful Hall, in which to carry on their future Masonic labors. It will, I trust, long remain "a monument of their taste, spirit, and liberality ;" and long afford them a peaceful asylum in which to cultivate and display the beautiful virtues which adorn the true Mason." To the above we heartily respond in the affirmative.

NEW-YORK—BRO. MACKEY.—A series of Lectures was delivered before the Craft recently in New-York, by Bro. A. G. Mackey of South Carolina. We happened in New-York just too late to hear any of them, but *not* too late to take the hand of our illustrious Brother from Charleston. The lectures, we were told, were well attended, and afforded much gratification, as well as valuable information, to those who heard them.

At the close of the Lectures, a beautiful Silver Pitcher was presented to Bro. Mackey, by a few of the Brethren as a testimony of their appreciation of him as a man, and his abilities as a Mason. It bears the following inscription: "A Souvenir from a few of his private friends in New-York, as a slight token of their appreciation of his Masonic learning and research, and of their respect and love for him as a man and a Mason. November 23d, 1855. Signed by G. F. Yates, 33d J. W. Leonard, 32d, Jno. Grime, 32d, P. O. Grady, J. R. Neall."

This testimony was well deserved and handsomely bestowed. We were courteously invited by Bro. Leonard to be present at its presentation, but previous engagements prevented, which we much regretted.

ST. JOHN'S LODGE, Newark, New-Jersey. This is the oldest Lodge in Newark, and perhaps the oldest in that State. Many years ago the Lodge and the City authorities united to erect a building partly for a school, and partly for Masonic purposes. During the anti-masonic times, when all went crashing down around her, Old St. John's stood firmly at her post. Every obloquy that bigoted intolerance could invent was heaped upon her; the old Hall was stoned, and the members hardly escaped. She remained faithful, and now reaps her reward. Several colonies have gone out from under her wings and formed new Lodges, but she is there still—strong and influential as ever. She has recently sold her interest in the old Hall for ten thousand dollars, and we suppose will now erect one worthy of her spreading greatness. Such prosperity will always be the reward of unflinching integrity in virtue's cause.

CARROLTON, OHIO.—The officers of Carrol Lodge No. 124 are,—John S. Ruckenbrod, W. M.; E. Boon, S. W.; David M. Coleman, J. W.; Jno. H. Croxton, Sec'y; John H. Whitcraft, Tr.

This Lodge has been doing well under the mastership of Bro. A. Karn for the last two years. Bro. Ruckenbrod, the present Master, is a veteran workman, and an active and zealous Mason. We have no doubt the Lodge will continue to prosper under his administration.

PLEASANT VIEW, INDIANA.—The officers of Pleasant Lodge No. 134 are.—W. R. Ely, W. M.; T. Gould, S. W.; Jno. Rouse, J. W.; Wm. Leeper, Sec'y. Stated meetings, Monday evening on or before each full moon.

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MILAN, INDIANA.—A new Chapter has just been organized at Milan, Indiana, with very flattering prospects. Comp. Hacker, the Grand High Priest, has been visiting them in person, instructing and preparing the new organization for the prosecution of its labors. If Bro. Hacker breathe into it his own spirit, it must succeed.

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DANVILLE, ARK.—The officers of Danville Lodge, No. 41, are—J. T. Shoupe, W. M.; T. J. Hames, S. W.; R. E. Netters, J. W.; H. Baumer, Tr.; W. N. May, Sec'y. The Lodge is in a prosperous condition, peace and harmony prevailing to their full extent. May it long continue.

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#### EDITOR'S DEPARTMENT.

ROMAN CHURCH vs. FREEMASONRY.—The Government in Peru has been induced by the threats and machinations of the Roman Priests to issue a declaration against religious liberty. This is in perfect keeping with Jesuitism ever since the Roman Church became a secular power, and will continue until that "mother of abominations" shall expire on the altar of human freedom. But the Priests did not stop when they had induced this proclamation against the inalienable and God given rights of man. "They have now presented a petition to the convention, *praying it to suppress Freemasonry, and to prevent Lodges from being held*" in that country.

The boast of that church is that it never changes, and here is evidence of it conclusive as any reasonable man may wish. Jesuitism is the same in Peru that it is in Rome, and it is the same in Cincinnati that it is in Peru. It has the *will* here but it has not the *power*; if it had, there would not be a Lodge within the circuit of its influence or the reach of its arm. Every mason would be compelled to renounce Masonry, or suffer the tortures of the inquisition or the stake. It always has been so where that church wielded the secular power, and is so still, as the above recorded fact, with many others of similar import, fully attest. All it lacks here is the power to execute its will, and Masonry would no more be permitted to practice its Rites here than it is at Rome, in Austria, Russia, or Spain. We speak plainly, because the facts and evidence fully justify us in so doing, and we should be recreant to our trust did we not proclaim the truth and let the Craft know the lurking place of their enemies.

Yet in the very face of these facts, well attested and beyond cavil, a Joseph R. Chandler, a Past Grand Master, becomes the advocate and apologist of Jesuitism! It is not long since he unblushingly proclaimed in this city that the Catholics were suffering a persecution as severe as any since the days of Nero! It is almost incredible, that a man of his years and information should make such an assertion, yet there is no doubt of the fact. We can account for it only on the principle of shouting "stop thief" or "mad dog," for the purpose of drawing attention from the guilty parties. When Mr. Chandler uttered that libel upon American freedom, he *knew* he was uttering what was not so, unless he has become so demented by the blighting influence of Romish Priests that he is no longer capable of discerning the truth. He should go to Peru, and there learn who are the persecuting parties.

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**NEW LODGES IN OHIO.**—The Grand Lodge at its last annual session, ordered that in addition to the vouchers and recommendations heretofore required, all applications for new Lodges should be accompanied with the assent of *all* the Lodges whose jurisdiction would be affected by the proposed new Lodge. See page 199, Grand Lodge Proceedings.

Brethren intending to apply for a Dispensation for a new Lodge will bear this in mind, and by attending to it, and procuring such assent to send up with their papers, will save both themselves and the Grand Master much trouble.

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**"FORGET ME NOT"**—Such was the motto upon a beautiful Christmas remembrancer, sent us by sisters Whitridge and McKinney, and the receipt of which we gratefully acknowledge. Forget ye? No, we never forget a friend. Amid the tempests of life, friendship is the genial sunshine, sending its rays through the rifted clouds, and softening the asperities of our churlish world. And then—when we reach that fairer land, where the gentle spring-time shall be perennial,—friendships will be renewed to be unbroken forever. We *will* not forget.

Our good sisters manufacture Regalia and Clothing for Freemasons etc., together with Robes, and all kinds of fixtures for Lodges, Chapters, and Encampments. Their work is of the very best quality, and at reasonable rates. We hope our friends in want of such things will "not forget" them. Address Mrs. E. A. Whitridge & Co., No. 328 Walnut St. Cincinnati.

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**QUESTION.**—"Is it right for a Lodge to elect a Master who has not filled the office of Warden, when there are Wardens in the Lodge duly qualified?"

In some states, as in Ohio, the Grand Lodge has adopted a rule that a man must have been elected and served as Warden before he is eligible to the office of Master. Whether such a rule is provided in Wisconsin, or not, we cannot say. Whether a rule by Statute of the Grand Lodge or not, it *ought* to be; and on general principles, as well as ancient usage and the general spirit of Masonry, no one should be considered eligible to be elected Master until he has been elected to and served in the office of Warden.



**THE CHRISTMAS GIFT.**—Ourself and “better half” send our thanks to our excellent friend, sister Johnson, of Clyde, Ohio, for that “Gift.” We “tried” it, and found it “worihy.” May the amiable giver and her “trusty” husband never want any *good* thing, either in the present or future.

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**“ANCIENT CHARGES.”**—We subjoin the following testimonial to this work from an eminent Mason in Illinois.

AURORA, ILLS.

**BRO MOORE:**—I have examined your “Ancient Charges” very carefully. It is a work that should be in the hands of every member of the Craft. We often hear Brethren refer to the Ancient Landmarks of the Order, but many of them have never read or know what they mean. How necessary then that the Craft in general should know for themselves what the Ancient usages and Landmarks are. I hope and trust that every member of the Craft may have one and ponder well the contents, so that in this age of progress we may not depart from ancient customs and usages.

Fraternally yours,

IRA A. BUCK,  
Grand High Priest of Illinois.”

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**CORRECTION.**—In a notice lately published in the Review of Joshua Chapter, at Hallettsville, Texas, we were mistaken in saying our venerable Bro. Isaac T. Foster, was the High Priest. We so understood our Correspondent, but it seems to have been an error. He was one of the petitioners for the Chapter, but not the H. P. We make the correction in justice to all parties.

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**EXPPOSE THE IMPOSTER.** **BRO. MOORE:**—An Irishman calling himself Tho's O'Brine, called on us at Madison for aid. He is about 40 to 45 years of age, carries his left arm in a sling—disabled it in coming to America on board the ship—wants to raise funds to fetch his wife and children, says he received three degrees of Masonry in one night the evening before leaving Ireland—has a Diploma with two large red seals near the top and bottom of the left side of his Diploma, with a black silk ribbon one inch wide, extended between them, no Secretary's name attached. His Diploma on close examination shows it all to be bogus. On the left hand margin is written Thomas O'Brine's markes \* \* \* I called on him to write his name, and he wrote it Thommes O'Bryen. He deceived them in Rising Sun and elsewhere, by the letters he showed from the Brethren there. The good of Masonry demands his exposure.

Respectfull yours,

E. MOREHOUSE.

MADISON, IND., Dec. 21, 1855.

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### LITERARY NOTICES.

**THE HOMESTED OF THE HILLSIDE, AND OTHER TALES.** BY MRS. MARY J. HOLMES.—A volume of very pleasant stories, bearing the above title, is on our table. It is made up of sketches and tales, well written, amusing and interesting—just such a book as one likes to take up to while away a leisure hour, or for relaxation from severe duties; and while it amuses and interests,

it improves both the mind and heart. We commend it especially to our younger friends. Published by MILLER, ORTON, & MULLIGAN, Auburn, N. Y., and 25 Park Row, New-York. For sale by APPLGATE & Co., 43 Main Street Cincinnati.

**ASTROLOGER OF CHALDEA, OR THE LIFE OF FAITH.** By W. P. STRICKLAND D. D.—A small volume bearing this title, is on our table. It is a reprint of those articles written for and published in the Review, some years since, under the same title. The papers were written with Dr. Strickland's usual ability, and were highly appreciated by our readers generally. They are now revised and published in a neat volume of 268 pages, by JACOB ERNST, Main Street.

**OLIVER'S HISTORICAL LANDMARKS.**—We have on our table a new edition of this work from the press of J. W. Leonard & Co., 383 Broadway, New-York. It is well printed, on good paper, and neatly bound in cloth. It is put up in one volume. We tender our thanks to Bro. Leonard for the copy. He has the work for sale.

**ANDERSON'S CONSTITUTIONS.**—We are under many obligations to Bro. J. W. Leonard & Co. of New-York, for a copy of this valuable work just re-published by them. It is not only a re-publication, but it is, *in all respects a facsimile* of the first edition. This makes it much more valuable in many respects, and we hope Bro. Leonard will be amply rewarded for his enterprise. For sale by J. W. Leonard & Co. 383 Broadway, New-York.

**THE ASHLER**, published by Bro. Weston at Detroit, continues to visit us regularly, and is a welcome visitor to our sanctum.

**THE NATIONAL MAGAZINE** for January did not come to hand; we suppose it has gone with many of our expectations. We like it so well, however, that we bought it to keep our file complete.

### MARRIED.

At Cambridge, Ohio, by the Rev. Tho's Brown, Bro' R. C. McMillan to Miss Annie M. Atkinson of the above place.

In Muscatine, Iowa, at the M. E. Church, by the Rev. J. Harris, Bro. Sidney P. Sladden and Miss E. Pocock, both of Muscatine.

On the 22d Nov. last, by Rev. Wm. L. Hyland, Bro. Rice H. Bartlett of Pomery, Ohio, to Miss Sarah Swan, daughter of Richard Swan Esq., of Mason County, Virginia.

On the 11th of November last, by Rev. Bro. C. S. Finch, Bro. C. T. Nelson to Miss Margaret A. Greathouse, all of Grandview, Indiana.

On the 27th of December last, by Bro. the Rev. T. H. Hall, Bro. Robert Aikire to Miss Harriet Fitzgerald, all of Madison County, Ohio.

It seems that *we* were represented on this interesting occasion by Bro. Kauffelt, of Mt. Sterling, who received the Editorial cake, and—*ate it!* The *proxy* fared better than the *principal*; but such is often our luck, and we submit with patience.

At Athens, Pa., on the 19th Dec. last, by Bro. Rev. T. J. Witcomb of Buffalo, N. Y., Bro. David Walker, of Ottawa, Ills., to Miss Lucy Tozier, daughter of Bro. Guy Tozier of the former place.

In Winterset, Iowa, on the 2d of October last, by Rev. J. C. Ewing, Bro. D. Lamb and Miss Mary White.

At the same place on the 2d of December last, by the same, Bro. W. W. McKnight and Miss Hannah Likens.

At the same place on the 23d of December last, by the same, Bro. E. A. Huber of Findly, Ohio, and Miss Martha F. Blakely of Greenfield, Mass.

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### LOVED AND LOST.

**DIED.**—In Columbia, Hamilton County, Ohio, on the 22d day of December last, Bro. John B. Tague, aged thirty years. Bro. Tague was a member of Yeatman Lodge No. 162, and was in all respects as *true* a man as we ever knew. His heart was a fountain of affection, constantly sending forth its streams of kindness to all, and he went down to an early grave with the benediction of all who knew him. He leaves a wife and one child to mourn his loss.

In Victorine, Texas, on the 3d of December last, Mrs. Julia A. Nickelson, wife of our esteemed Bro. J. L. Nickelson, aged twenty-one years. Thus died, in the very morning of life, a wife—a mother—a friend, deeply, fondly cherished by all who knew her. We tender our sincere sympathies to our afflicted Brother.

At his residence in Jasper County, Indiana, on the 4th of November last, Bro. John H. Phillips, aged thirty-six years; a worthy member of Jasper Lodge No. 125.

At his residence, in Jasper County, Indiana, on the 25th of October last, Bro. Smith Grant, aged fifty-eight years; a worthy member of Jasper Lodge No. 125.

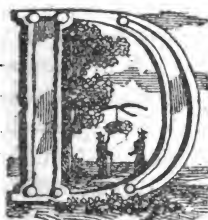
At his residence in Napierville, Illinois, on the 13th of November last, Bro. Aylmer Keith in the fifty-fourth year of his age. Bro. Keith was made a Mason over thirty years ago in the State of New-York, and received the Chapter degrees in Rome, N. Y., in 1828. Some seventeen years ago he removed to Illinois, and by his efforts a Lodge was established in Napierville, and subsequently a Chapter. He was for several years Master of the Lodge, and became the first H. P. of the Chapter. He was untiring in his attention to his Masonic duties, and his attachment to Masonry ended only with his life. A sincere and devoted Christian, his blameless life was a brilliant commentary upon his profession, and in all the relations of social life was universally beloved.

The death of such a man is a public loss; and in the social and domestic circle, that loss is irreparable. We knew him, and we are constrained to say, we knew few such men. But our loss is his gain, and he has exchanged the ills and afflictions of earth, for the unchanging bliss of heaven.

# The Masonic Review.

Vol. XIV.—CINCINNATI, MARCH, 1856.—No. 6.

## A LADY'S VISIT TO A LODGE ROOM.



DEAR REVIEW,—Among the pleasant remembrances of “lang syne” which come up before the mind at times with the vividness of a present reality, is one associated with our *Lodge room*. I say our, for in those days it was made a sort of public property by being considered not only one point of attraction in our little town, but *the* lion, par excellence. It was exhibited to visitors with especial pride, and, of course, always elicited profound admiration and wonder.

The upper part of our academy had the honor of its locality, and how well do I recollect when, as it sometimes happened, the Lodge convened before the closing of school, what an awe crept over our little spirits, and how we trembled lest the *strange noises*, which now and then reached our ears, should be followed by some frightful denouement!

One day, a memorable one in *my* calendar, my father was called upon to conduct a party of visitors to this famous “blue room,” and, as a great privilege, I was permitted to accompany them. The survey was duly made, every thing visible carefully scrutinized, the altars with their mysterious furniture, the masters’ carpet with its gorgeous emblazonment of strange devices, yet to the *initiated* so deeply significant. Then the Holy Bible, which reposed with such simple dignity on the highest place of honor, eloquent even in its silence; and I noticed it was with especial reverence one of the party turned to the open page and read, with a subdued voice, “Behold how good and how pleasant it is for brethren to dwell together in unity.” What *good* men must Masons be, I thought; so much like *ministers*.

After observation was fairly exhausted, a small room, opening from the principal one, was unfastened, and into this the visitors ushered to

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examine more particularly the jewels, and other carefully protected insignia of the Order. For some reason I did not care to follow, and directly, upon finding myself alone, a thought occurred that possibly there might be *something* which had escaped my notice; so, with the clever idea of making a voyage of discovery, and fishing up some mysteries on "my own hook," I commenced the search anew.

Nothing, however, for some little time rewarded the effort, and I was about to abandon it in despair, when, upon passing the huge chimney which stood out in bold relief near the centre of the apartment, my attention was suddenly arrested, and then, with a quick, eager glance of triumph, I beheld, as I supposed, the anxiously-sought object before me. Eureka! The very beatings of my heart were hushed, my breath suspended: "The mysteries of Udolpho" never revealed any thing half so delightfully startling and suggestive—there was ecstasy even in the very terror it inspired. *A trap door!* yes, that was it, a veritable trap door, with its rich promise of subterranean wonders—its revelation of the great hoarded *secret* of Masonry! But dare I approach, should my little hands sacrilegiously venture to touch that fearfully mysterious door? It was but a momentary hesitation; the temptation was too strong to be resisted; so my fingers were cautiously inserted in the little iron ring, and with all my desperately collected strength, the daring effort made. To my dismay, however, it would not move, until repeated, almost superhuman exertion forced it slowly upward. A slight aperture became visible to my strained and eager vision, and then, just when expectation was at its culminating point, and every nerve thrilling with intense excitement, my ears were suddenly assailed by a frightfully hissing, mocking sound, and instantly darted out myriads of unearthly looking objects, fiery flying dragons they seemed to my horrified gaze, circling about me in defiance and derision, and then with fiendish malice inflicting, I was *sure*, the most deadly wounds.

My screams of pain and terror soon brought relief, but consciousness had so nearly deserted me, I was unable for some moments to make any explanation. My incoherent statement at last was most unfeelingly received with a hearty burst of laughter, and mortified beyond measure by my unsuccessful experiment, I wept till my heart was well nigh broken.

By way of administering some comfort, my father very coolly explained that it was only a little *colony of wasps* I had so unceremoniously disturbed, and they had just taken a very natural revenge; but I was not so convinced. I was positive it was the guardian spirits of Masonry that had resented the intrusion, and thus punished my unhallowed curiosity. There was palpable, and, to myself, very painful

evidence that the visitation was not imaginary, for several really venomous stings had taken effect, and for many days I was a great sufferer.

My desire to visit the "Lodge room" after that was sensibly diminished, and I might have been safely trusted within reach of that terrible "trap door" for any length of time. I could not have been tempted to make another experiment even by a positive certainty that it would disclose all the coveted mysteries of Freemasonry.

I had learned a lesson, and *did not get into a Hornet's nest again.*

January, 1856.

MARY.

### HOPE ON.

BY ERNESTINE.

**H**OPE on. The darkest clouds but shadow o'er the sunlight,  
They must, in time, pass from its disc away;  
The morrow's sky may dawn both clear and bright,  
And usher in a cloudless, glorious day.

Hope on. To souls immortal, care should never come;  
Grief o'er such spirits never should have sway;  
Despair's wild song should be a theme unknown,  
While Hope still chants her blithe and joyous lay.

Hope on. Since He hath trod affliction's vale,  
Shall our feet linger o'er the velvet sod?  
Shall we in trembling falter, our spirits quail,  
To follow in the footsteps of our God?

Remember, while on earth, that Shiloh said,  
"Who meekest bears the cross, the crown shall wear;"  
Then onward, fainting souls, with joyous tread,  
In that bright world His glory ye shall share.

Then courage, brother Masons—high uprear  
Your glorious standard o'er an erring world,  
And let its banner bright of freedom, cheer  
The weary hearts o'er which it is unfurled.

Grieve not for those whose impious hand would mar,  
Thy spotless name, in all its purity;  
Hope on—the Hand that guided thee thus far  
Will still, in safety, lead and shelter *he*

WASHINGTON CITY, D.C., January, 1856.

## THE REVELATIONS OF A SQUARE.

BY GEO. OLIVER, D. D.

## CHAPTER VI.

*It Rains!—Dunckerley.*

1770, 1771.


"Do good to them that ben nedy, and that shall pleyse me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neighbours, and it shall pleyse me more and be better to the than if thou were every day rauysht to heaven."  
*The Prouffyttable Boke for Mannes Soul.*—WYNKIN DE WORDE.

"Cryst then of hys hye grace,  
 Zeve zow bothe wytte and space,  
 Wel thys boke to conne and rede,  
 Heven to have for zowre mede!  
 Amen! amen! so mot hyt be,  
 Say we so alle per charyte."

OLD MASONIC MS.

"Thy watchful EYE, a length of time,  
 The wondrous circle did attend;  
 The glory and the power be thine,  
 Which shall from age to age descend."

DUNCKERLEY.

 HE Square thus moralized in continuance of its Revelations:—  
 "The mind of man is an inscrutable mystery, past finding out. Talk of the mysteries of Freemasonry, they are nothing to the enigma of the human mind. There are so many springs of thought—so many motives of action, that positive results can never be divined by any series of preconceived notions. If a locomotive is out of order, the engineer will speedily set it to rights; if a vessel has lost its helm, the shipwright will restore it safe and sound; but if a man's ideas become disarranged, it is twenty to one whether they ever resume their original tone. In the course of my experience, I have witnessed many well-regulated Lodges; but the end has been attained by so many different processes, that I have often wondered how they should happen to conduce to the same harmonious conclusion.

Bro. Hesletine was a good Master; and so was his successor, although differing *toto cælo* from each other in character and style of government. The former being appointed to the high office of Grand Secretary, in May, 1769, I was transferred, at the ensuing election of officers, to a young but very zealous Mason, named Dagge, who had served as a warden in the Caledonian Lodge, holden at 'The Ship,' in

Leadenhall street. Being in easy circumstances, he devoted the greater portion of his time to the study of Masonry, and the duties of the Lodge; and as industry generally produces excellence, he soon became a proficient in the art.

"It will be plainly seen that Bro. Dagge had a great affection for the Order; and if his enthusiasm did not, like that of the Spanish Don, cause him to mistake windmills for giants, Benedictines for enchanters, and a flock of harmless sheep for an army of 'divers and innumerable nations,' bristling with lances, and advancing with banners displayed and trumpets sounding to the charge, it sometimes led him into ludicrous situations. He would, occasionally, when he had an hour to spare, get the key of the Lodge-room from Mrs. Kitching, the woman in whose custody it was deposited, and locking himself in, would open the Lodge, lecture the empty benches with becoming gravity, close the Lodge, lock the door, and take his departure, very much edified with this supererogatory exercise.

"This occurred so often in the early part of his career as Master of the Lodge, that two or three of his most intimate friends concocted a scheme for detecting him in the fact. Having arranged their plan, with the assistance of Mrs. Kitching, they watched his motions, and very soon had the satisfaction of surprising him in the act of riding his hobby at railroad speed. When he next called for the key,—after pretending to search for it, first in one place, then in another,—the woman said, 'Oh, I remember, I swept out the Lodge, and dusted the furniture yesterday, and forgot to lock the door; I must have left the key in the lock. You will find the door open, sir.' The door, indeed, was open, but the key had been removed; and consequently he was unable to secure himself, as usual, from interruption. He cared very little for this, as he had not the slightest anticipation of being intruded on. He placed me on his breast, and mounting his rostrum before the pedestal, opened the Lodge, and commenced the first lecture, addressing his imaginary Wardens and Brethren, with all due seriousness and decorum, with

"'Bro. Senior Warden, where did you and I first meet?' and the worthy lecturer went swimmingly on through the first three sections.

"While he was thus pleasantly engaged, Mrs. Kitching, the agent of mischief, sent a message to the conspirators, to apprise them that the mouse was in the trap. By the time they were assembled below, Bro. Dagge had got into the marrow of his subject, and was enlightening the benches and tables on the theological virtues, with his mind wholly wrapped up in the fascinating employment, when, at a pause in the discourse, he fancied he heard something like a suppressed titter.



No—it could not be : his ears had deceived him. He looked at the entrance-door from the Tyler's room,—it was closely tyled : he listened,—all was silent, and he resumed the thread of his argument on the chequered scenes of life figured in the Mosaic pavement of the Lodge. 'To-day success may crown our labours, while to-morrow we may be suddenly surprised,'—again the same noise was repeated. 'What can it be?' said Bro. Dagge to himself; 'Oh, some people in the garden below. I wish Mrs. Kitching would be more on her guard.' Satisfied with this conclusion, he started off again in full career. 'Then let us ever act according to the dictates of reason and religion, and cultivate harmony, maintain charity, and live in unity and brotherly love!'

"At this point the door opened, and in walked three Brethren, with Mrs. Kitching at their heels, freely indulging in the laugh they could no longer restrain. 'Capital!' they shouted. 'Ah! Dagge, my boy!' exclaimed Bro. Hesletine, 'I am glad to see you in harness! Take care the hobby does not throw you!'

" 'R. W. Sir,' said Bro. Rowland Berkeley, who was one of the party, with an appearance of great respect, 'we hope the Brethren are edified.'

" 'They are very silent and attentive,' said Bro. Bottomley, 'as in duty bound; and are, no doubt, considerably benefitted by such a learned dissertation.'

" 'Aye,' rejoined Bro. Hesletine; 'sure never R. W. M. was blessed with such an obedient Lodge of Brethren. There is not a scabbed sheep amongst them. Hope you will favour us with a touch of your quality, R. W. Sir.'

" 'What have you done with the key?' Mrs. Kitching slyly asked, with a mischievous leer at her companions. 'I hope you have not taken it out of the lock, for I don't see it there.'

"This brought on an uproarious peal of laughter from the conspirators, as Bro. Dagge descended from his elevation to meet his brother officers.

" 'He met the joke,' said the Square, "with his usual good nature, for he was too enthusiastic to care anything for their jeers. *Finis coronat opus* was his motto, and he worked it out famously. Freemasonry was his hobby. He rode it hard, and it mattered little who saw him mounted. And this is the feeling which leads to success and eminence, as it actually did in his case, for he rose to the office of A. G. W. in 1778.

"At the expiration of Bro. Dagge's year, during which the circumstances of the Lodge were greatly improved, I had the good fortune

to fall into the hands of the most eminent Mason of the age," my garrulous companion continued,—“Bro. Thomas Dunckerley, an expert Master, and a good tactician. He was supposed to be the natural son of King George the II., and his manners did not belie his breeding.\* He was a perfect gentleman and a ripe scholar, combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration, he was a student at one of the inns of court, and was in due time called to the bar.†

“Though conversant in scientific and philosophical researches, he was of too virtuous and vigorous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his constant practice.

“In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that, while the Society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge, and procured for us the honour of many distinguished visitors, who all admired the quiet and easy deportment of Bro. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

“In conducting the business of the Lodge, Bro. Dunckerley did not content himself with the usual common-place demonstrations contained in the Lodge lectures, but like a skilful navigator, boldly launched

\* The anecdote is too interesting to be passed over in silence. It is thus related by his biographer: “In the year 1760, on his return from the siege of Quebec, an event happened which could not but fill him with astonishment, as it placed him in a new and most extraordinary point of view. A lady, receiving the sacrament on her death bed, made a declaration in all the awful solemnity of the occasion, by which it appeared that Bro. Dunckerley owed his birth to the first Personage in the kingdom; and Nature was determined that it never should be questioned.”—(F. M. Mag., 1793, p. 378.) And those who have seen his portrait, which now occupies a prominent situation in the Preparing Room of the Royal Cumberland Lodge at Bath, have been struck with the resemblance which it bears to the Royal Family now on the throne of England. Bro. Dunckerley, on this discovery, adopted the Royal Arms, with the bend sinister for distinction, and assumed, in his confidential correspondence, the name of Fitz-George, and the motto, *FATO NON MEARRO*. I have in my possession, by the kindness of Bro. Percy Wells, the present W. M. of the Royal Cumberland Lodge (1854), a genuine impression of his seal.

† At the demise of George II., which happened almost at the moment of the above disclosure, his friends, who were of high rank, laid his case before the new king, who generously allowed him £100 a year, which was subsequently augmented to £800, out of the privy purse; and this with the profits of his profession, put him in easy circumstances; and it is due to his memory to add, that his charities were boundless, and the destitute Brother never applied to him in vain.

forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful; for he discovered and brought to light a hidden vein of science, which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion to the holy cause soon advanced him to the greatest dignities Freemasonry had it in her power to bestow.

"By the indefatigable assiduity of this truly masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertions for many years to promote the honour and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place next the present Senior Grand Warden for the time being.

"He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk, Sussex, and Warwick, under the patronage of His Royal Highness the Duke of Clarence; and Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H., &c., of England,\* under His Royal Highness Prince Edward, Patron of the Order.†

"Bro. Dunckerley was well known as a Mason," the Square continued, "and had acquired a competent general knowledge of the Craft before the period in which I am introducing him to your notice, for he delivered a Charge at Plymouth in 1757 on the Light and Truth of Masonry,‡

\* Bro. Dunckerley introduced a revised Lecture into the military degrees, which was received into the several Encampments under the designation of "Dunckerley's Sections." A copy of this document has been placed in my hands by Bro. Wells, and I find it concise, but perfectly comprehensive and intelligible. He has also favoured me with an impression of the Official Seal which he used to verify his documents as G. M. of Templars, and Rosa Crucis.

† "These masonic titles show the high sense which the G. Lodge entertained of his abilities and exertions; the great trust reposed in him by the Heir Apparent and his illustrious Brothers; and the very great esteem and regard with which he is honoured (we had almost said adored) by hundreds of Brethren in the above-mentioned counties." *Freemason's Mag.* 1793, p. 377.

‡ "The Light and Truth of Masonry explained; being the substance of a Charge delivered at Plymouth in April, 1757. By Thomas Dunckerley." *Davey and Law*, 1757. See *Golden Rem.*, vol. i., p. 137.

which in a printed form spread through the length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feelings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly. There was silence in heaven for the space of half an hour.

"After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however, proved insufficient to stifle the still, small voice of benevolence and peace which reigned triumphant in his bosom; and he had only returned to this country a short time before he was induced to accept the office of R. W. M. of our Lodge. He delivered two other addresses,—one at Marlborough,\* and the other at Colchester,† which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

Bro. Dunckerley was the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions. His decision, like the law of the Medes and Persians, was final on all points both of doctrine and discipline, and against it there was no appeal. His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons' Lodges for the purpose of ascertaining what was the actual difference between the two systems, as Lawrence Dermott, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that which was recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the ancients, to his undisguised astonishment, several material innovations in their system, including some alteration of the Old Landmarks, and a new application of the Master's Word. As John Wesley is said to have observed, when he adopted some popular ditty to his collection of hymns,—'It is a pity the devil should monopolize all the best tunes,' so our Bro. Dunckerley, how loudly soever the self-styled *Ancients* might blow their schismatical trumpet, and proclaim the exclusive excellence of their schism, resolved that they should not appropriate to themselves a single pearl of any real value

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\* September 11, 1769.

† "A Sermon preached at St. Peter's Church in Colchester, June 24, 1777. By W. Martin Deake; before the Provincial Grand Master and the Grand Lodge of Essex. To which is added, a Charge, by Bro. Dunckerley, and an Address, by Bro. Henry Chalmers." Colchester, 1778.

towards the elucidation of the Craft. And hence, when he was authorized by the Grand Lodge to construct a new code of Lectures by a careful revision of the existing ritual, and a collation of all the ancient forms, he executed the task so well, that the Grand Lodge adopted it without alteration, and enjoined its practice on all the Lodges under its jurisdiction.

"These were the palmy days of Masonry," said the Square, exultingly, "and it is doubtful whether it has ever been in greater repute than under the direction of this learned and philosophical Brother. In one instance, he certainly laid himself open to the charge of building on another man's foundation, for he reconstructed Dermott's Royal Arch, and introduced it into the Grand Lodge of England. It was a bold attempt; but from the patronage of the Duke of Clarence, united with his own influence in Grand Lodge, it was eminently successful. I cannot deny but it was an innovation, for it absolutely disarranged the Landmarks, by transferring the Master's Word to a subsidiary Degree. And so it was generally considered at its first introduction. It was like grafting a crab upon an apple-stock. But time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch Degree is now considered the perfection of Masonry.\*

"Bro. Dunckerley found among the ancient Masons a French work, which, taken as a corollary to their professions of superior antiquity, constituted a curious anomaly that is deserving of a passing notice, its professed object being to rebut the claims of Masonry to a high antiquity, and to limit its existence to the last two hundred years. The author confidently asserts that it was a purely English invention, never contradicted by the Fraternity when speaking with each other in confidence, and tacitly acknowledged by all foreign Lodges, which are nothing more than branches from this original stock. And he asks triumphantly, 'But what happy mortal amongst the English has been able so to interest the heavens in his favour, as to gain the glorious title of founder of this Order? There are few who will guess at him from the hints I have given, yet still fewer who, like him, could penetrate into the very heart of man, could trace all its windings, and draw from him all his thoughts; fewer who, like him, could at one glance discern the advantages of such an Institution, the means of establishing it with success, and of making it useful to his political and

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\* I have in my possession a copy of the R. A. Lecture which was introduced by Bro. Dunckerley into Grand Lodge on the above occasion. It is a curious and interesting document, as constituting a fair evidence of the nature of R. A. Masonry at its commencement in 1740.

religious designs. There are few whom (as the poet says) Jupiter eyes so partially, as suddenly to dispel the night which environs them, and bringing them into light, to show them truths concealed from others under shadows and hieroglyphics. In a word, it wanted a CROMWELL to insure success. A genius so vast as his could alone embrace a project of such importance, and contrive the means of supporting it, until its final and surprising execution astonished the world by a most terrible metamorphosis. If we refer to the masonic deliberations of those days, we may discover in them storms continually increasing, and powers sleeping on the very verge of a precipice. . . . . The Order frequently changed its name in the first year of its formation. That which it now bears was the first; its partisans afterwards called themselves Levellers, then Independents, afterwards Fifth Monarchy Men. At last, they resumed their original name of Freemasons, which they keep to this day. They had a standard upon which was a lion *couchant*, to designate the lion of the tribe of Judah, with this motto,—WHO SHALL DARE TO ROUSE HIM UP?’

“What do you think of this, sir? But more extraordinary things are yet to come. The author gives the following unique application of the symbolical Temple of Solomon: ‘The Society adopted the Temple of Solomon for its symbol, because it was the most stable and the most magnificent structure that ever existed, whether we consider its foundation or superstructure; so that of all the societies men have invented, no one was ever more firmly united or better planned than the Masons. Its chief aim is to conciliate and tame the passions, to establish among men the spirit of peace and concord, which may render them impenetrable to the feelings of hatred and dissension, those bitter enemies which poison the best of our days;—to inculcate sentiments of honour and probity, which may render men more attentive to their respective duties;—to teach a dutiful obedience to the orders of parents and princes;—to support towards one another the tender relation of Brothers, by which name they address each other;—and, in a word, to form an admirable sect, whose only aim is liberty, love, and equality. If this interpretation should not be to the taste of the candidate, or if he feels any repugnance to adopt it, they well know how to reply in a manner still more artificial. The Temple of Solomon, then, signifies nothing more than a Temple sacred to the Virtues, which are practised by the Society in the greatest perfection; a dungeon destined for the vices, where these monsters groan, under the most rigorous confinement. . . . . The edifices which Freemasons build are nothing more than virtues or vices to be erected or destroyed; and in this case heaven only occupies

their minds, which soar above a corrupted world. The Temple of Solomon denotes reason and intelligence, &c.\*

"We had once a rich scene in our Lodge, during Bro. Dunckerley's Mastership, which carries with it a useful lesson, and ought not to be disregarded," proceeded my gossiping companion, who like the barber in the Arabian Nights, would not suffer any one to talk but himself. "A stranger presented himself as a visitor, was examined, and admitted. He proved to be of a respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair; and the R. W. M., with all his tact and discrimination, was very nearly outwitted. An ancient law of Masonry provided that no visitor, however skilled in the art, shall be admitted into a Lodge unless he is personally known to, or well vouched and recommended by, some of the Brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of the rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable Brother called aloud,—'IT RAINS!'

"Brother Dunckerley's presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor,—'Where were you made a Mason?'

"The answer was at hand. 'In a Lodge at the King's Head, Gravesend.'

"This reply betrayed him; the daw was stripped of his borrowed plumes. The Brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of a strange dog.†

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\* It is believed that this authority, and a few other writers of the same school, induced the English Opium Eater to assert, in the *London Magazine* for 1824, as a fact established upon historical research, "that before the beginning of the 17th century, no traces are to be met with of the Masonic Order." And he adds, "that although the Arabs have been the instructors of the moderns in mathematics, astronomy, astrology, medicine, materia medica, and chemistry—and although it is very probable that from the Arabs might have originally proceeded the conceit of physical mysteries without the aid of magic, such as the art of gold-making, the invention of a panacea, the philosopher's stone, and other chimeras of alchemy which afterwards haunted the heads of the Rosicrucians and the elder Freemasons; but of cabalism and theosophy, which occupied both sects in that early period, the Arabs as Mahometans could know nothing. I am willing to concede," he concludes, "that alchemists, cabalists, and dealers in the black art, there were unquestionably before the 17th century, but not Rosicrucians and Freemasons, connected into a secret Society, and distinguished by peculiar characteristics."

† The Square is inclined to be facetious here. A strange dog (*kuon*), filling the flock with apprehension, is brought forward as an apt comparison to the appearance of a strange eaves-dropper (*cowan*) amongst the Brethren of a Tyled Lodge.—P. D.

"Indeed, if the Wandering Jew had appeared among them in *propria persona*, they would scarcely have exhibited a more urgent demand for his summary expulsion than was implied in the loud and universal murmur of disapprobation which was heard from every part of the Lodge. The intruder was perplexed; he saw his error, but knew not the remedy: and when the R. W. M. quietly observed: 'Now, sir, will you be kind enough to favour us with your version of the story,' he replied, in the language of Canning's Knife Grinder:—

" 'Story!—Lord bless you!—I have none to tell! I was anxious to see a Lodge of Brethren at work; and one of your seceding Members furnished me with answers to a few questions which he said would be proposed in the Tyler's room, and for a frolic I was determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace; for to say the truth, I scarcely expected to gain admittance into the Lodge.'

"What was to be done? The dilemma was pressing, and various opinions were proposed and discussed while the delinquent was securely locked up in the preparing-room, and left in darkness to his own agreeable reflections. The confusion in King Agramante's camp, so well described by Ariosto, where one said one thing and another the reverse, may convey some idea of the consternation which ensued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder; for the R. W. M. had retired with his Wardens behind the pedestal, leaving the Brethren in the body of the room to denounce or threaten at their pleasure; and their objurgations were rather amusing than otherwise. One or two young members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck, breaking open the spirit-room, jumped upon the benches, like Victor Hugo's scholars in Notre Dame,\* vociferating,—'Out with him! Down with the intruder! Turn him out!'

"Others were more moderate. One Brother observed, in a deprecatory tone of voice: 'He ought never to have been admitted.' A fat Brother, with a red face peering from under a periwig and *queue*, who had not taken the trouble, amidst all this excitement, to move from his seat, quietly asked, 'Who examined him?' And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the round-house.

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\* The Square anachronizes.—P. D.



"Meanwhile, Bro. Dunckerley had matured his plan, and having ascended into the chair, and given the signal which appeased the tumult, and brought every brother to his seat in a moment, he said :—

"Brethren,—I need not tell you that we are placed at this moment in a situation where a false step may involve not only this Lodge but the entire Craft in unknown difficulties. It was the maxim of Socrates,—it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him ? or why he was admitted ? for he is actually amongst us ; and it is too late to prevent the intrusion. And if we were to adopt that worthy Brother's advice who recommended him to be turned out, the matter would not be greatly mended ;—the principal difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavors towards converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous flowers, by transforming the unwelcome cowan into a worthy Mason. For this purpose I propose that—if his station in life be not objectionable—the provision of our bye-laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot."

"The proposition was regularly seconded by the S. W., and was unanimously agreed to ; and the intruder was again introduced by the Senior E. A. P., for we had in our Lodges at that time neither Deacons nor Inner Guard. The R. W. M. first examined him as to his residence, trade, and respectability of character ; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a Mason, to avoid the disgrace of being posted as an impostor.

"He said nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, as an atonement for his error, and a means of wiping away his disgrace. He accordingly received the first degree, and not only proved an excellent and zealous Mason, but in due course rose to the chair of the Lodge.

"The origin of the above significant watchword," continued the Square, prosingly, as if he was taking credit to himself for communicating some very important secret which was known to none but himself,—“Don't speak !”—he ejaculated, in a sharp and eager tone of voice, as I exhibited indications of a reply,—“Don't speak, and you shall hear ! In our time, a cowan, or over-curious uninitiated person, who was detected in the fact of listening, or attempting to procure by any undue means, a knowledge of the peculiar secrets of

Masonry, was termed an eavesdropper, from the nature of the infliction to which he was subjected. He was placed under the eaves of a house in rainy weather, and retained there till the droppings of the water ran in at the collar of his coat, and out at his shoes, and, therefore, the phrase, '*it rains*,' indicates that a cowan is present, and the proceedings must be suspended.

"Brother Dunckerley always endeavoured to keep the Lodge in good humour, and it was seldom indeed that he was unsuccessful. He adopted a very judicious method of lecturing, which never failed to interest the most careless Brother. His lectures were often delivered extemporaneously, and interspersed with amusing anecdotes. He knew the value of the Horatian maxim, *Misce stultitiam consiliis brevem*, and used it with a most beneficial effect. He was an acquaintance of the celebrated lexicographer Dr. Johnson; and I remember, on some particular occasion, when the Lodge was remarkably full, he entertained the Brethren, at the close of a copious illustration of the Theological and Cardinal Virtues, with the following characteristic sketch. A person in company with Ursa Major, as the learned doctor was sometimes denominated, said he had been so unfortunate as to displease Dr. Johnson, and, wishing to reinstate himself in his good opinion, thought he could not do it more effectually than by decrying such light amusements as those of tumbling and rope-dancing. In particular, he asserted that a rope-dancer was, in his opinion, the most despicable of human beings. Johnson (awfully rolling himself as he prepared to speak, and bursting out into a thundering tone) said, 'Sir, you might as well say that St. Paul was the most despicable of human beings. Let us beware how we petulantly and ignorantly traduce a character which puts all other characters to shame. Sir, a rope-dancer concentrates in himself all the Theological and Cardinal Virtues. We will begin with Temperance. Sir, if the joys of the bottle entice him one inch beyond the line of sobriety, his life or his limbs must pay the forfeit of his excess. Then, sir, there is Faith: without unshaken confidence in his own powers, and full assurance that the rope is firm, his temperance will be of little advantage; the unsteadiness of his nerves will prove as fatal as the intoxication of his brain. Next, sir, we have Hope: a dance so dangerous, who ever exhibited unless lured by the hope of fortune or fame? Charity next follows: and what instance of Charity shall be opposed to that of him, who in the hope of administering to the gratification of others braves the hiss of multitudes, and derides the dread of death? Then, sir, what man will withhold from the funambulist the praise of Justice, who considers his inflexible uprightness, and that he holds his balance with so steady a

hand, as neither to incline to the one side or the other? Nor, in the next place, is his Prudence more disputable than his justice. And, sir, those who shall refuse to the rope-dancer the applauses due to temperance, faith, hope, charity, justice, and prudence, yet will scarcely be so hardened as to deny him the laurels of fortitude. He that is content to totter on a cord while his fellow-mortals tread securely on the broad basis of *terra firma*—who performs the jocund evolutions of the dance on a superficies compared with which the verge of a precipice is a stable station, may rightfully snatch the wreath from the conqueror and the martyr—may boast that he exposes himself to hazards from which he might fly to the cannon's mouth as a refuge or a relaxation! Sir, let us now be told no more of the infamy of the rope-dancer!

"The masonic career of Bro. Dunckerley was brilliant as the stately progress of a comet amidst the permanent orbs of heaven; and he was regarded, according to the testimony of an eminent contemporary, as a great masonic luminary. He was truly a Master in Israel; and, by the powerful efficacy of his moral example, controlled the destinies of the Order, which

— ' From pole to pole,  
Its sacred law expands,  
Far as the mighty waters roll,  
To bless remotest lands.'

And his memory will be dear to every true-hearted Brother as long as Masonry shall endure. When his year of office expired, the Brethren earnestly entreated him to retain possession of the chair; but his public duties left him no time to devote to the business of a private Lodge, and he felt himself obliged to decline the offer, although he expressed his extreme reluctance to dissolve his connection with a Society of Brethren, amongst whom he had enjoyed so many hours of unalloyed happiness.

"He did not, however," the Square continued, as if he knew not when he had said enough in praise of this distinguished Brother, "he did not cease to evince, on all occasions, an anxious desire to promote the sacred cause of Masonry long after his resignation of the Chair of our Lodge; and under his able superintendence the affairs of his Provinces were prosperous and well managed;\*" for Freemasonry was

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\* Amongst other instances of benefits which were derived from his zeal and activity as a P. G. M., may be mentioned with commendation, his resuscitation of the old Lodge, No. 59, according to the authority of the engraved Lists, but numbered 39 in the printed Quarterly Communications, holden at the White Bear in Bath, which was established May 13, 1733, and its Union with the Royal Cumberland Lodge in that city, No. 309, in 1784. The latter had been recently instituted by himself; and he projected the junction to enable it to take precedence in the Province by the adoption of the former number, which, at the closing up

all in all to Bro. Dunckerley, whether as an employment, an amusement, or a medium for the practice of every moral and social duty. He gave numerous masonic parties at Hampton Court, where he resided, to eminent Brethren in all classes of society, amongst whom I could name, if I were so disposed, many estimable men, whose virtues shed a lustre on their rank and title; and where was the Brother who did not covet the honor of a card to these most agreeable reunions? Nor did his profuse hospitality, though it trenched awfully on his purse and his time, prevent his regular attendance on the public meetings and festivals of the Craft, and particularly in those provinces where he held rank. But it made him poor. And, coupled with his liberality, which never suffered a needy Brother to apply in vain, his pecuniary difficulties ceased only with his life. *Quando ullum inveniemus parem?* He died at Portsmouth, A. D. 1795, at the age of 71 years, universally lamented by the Fraternity." \*

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of the Lists of Lodges in 1792, was advanced to No. 36. I have the pleasure of offering to my readers the following reminiscence of this eminent Mason, extracted from the private MSS. of Bro. Charles Phillott, a Banker in Bath, who was initiated by Bro. Dunckerley, and proved, for many years, an active and zealous member of the Lodge. It appears to have been the first meeting after the union of the two Lodges.

"At a Lodge of Free and Accepted Masons called the Royal Cumberland Lodge, held at the Bear Inn, in the city of Bath, on Wednesday, the 11th day of August, 1784, pursuant to a Warrant of Dispensation for that purpose, under the hand and seal of Thomas Dunckerley, Esq., Provincial Grand Master for the counties of Essex, Gloucester, Dorset, and Somerset, bearing date the 7th day of August, 1784. The following Brethren were assembled.

"Brother Thomas Dunckerley, P. G. M.—M. pro tem.

"William Street, S. W.—pro tem.

"Milborne West, J. W.—pro tem.

"Thomas West, T.—pro tem.

"Harry Attwood, } Members of the said Lodge.

"Philip George, }

"John Smith, P. G. Sy.

"Thomas Woolley, P. G. Stew. }

"Peter Appleby, P. G. Stew. }

"William Birchall. }

Visitors.

"A Lodge of the first degree was opened in due form, and it was proposed and unanimously agreed that Charles Phillott, of the said city of Bath, Banker, be made a Mason. He was called in; received the first degree, and the Lodge was then closed. After which a Lodge of the second degree was opened, when our Brother Charles Phillott was passed, and the Lodge closed."

\* A writer (Fidus) in *The Freemasons' Quarterly Review*, 1842, exclaims, when recording this event, "Alas! for human nature! Bro. Dunckerley's masonic example was lost on his son, who embittered the last years of his existence. Extravagance straitened the means—disorderly conduct afflicted the mind of the fond, unhappy parent. Every means were tried ineffectually to reclaim the wretched son. At his father's death there being no provision left, he became a wanderer and an outcast. At last he became a bricklayer's laborer, and was seen carrying a hod on his shoulders, ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and the grandson of a king died in a cellar in St. Giles's."

## CHAPTER VII.

*Discipline.—Dr. Dodd.*

1772—1777.

“ Sezets, senhors, e aiats pas ;  
 So que direm ben escoutas ;  
 Car la lisson, es de vertat,  
 Non hy a mot de faissetat.”

RAYNOUARD.

“ Silent be they, and far from hence remove,  
 By scenes like our's not likely to improve ;  
 Who never paid the honour'd muse her rights,  
 Who senseless lived in wild, impure delights ;  
 I bid them once, I bid them twice begone,  
 I bid them thrice, in still a louder tone :  
 Far hence depart, whilst we with voice and song,  
 Our solemn feast, our tuneful nights prolong.”

ARISTOPHANES.—*Beloe's Translation.*

“ Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind ;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind.”—*Dr. Dodd.*

“ It was the observation of a wisdom greater than man can boast,” said the Square, resuming its Revelations, “ that a house or kingdom divided against itself cannot stand ; and experience proves the soundness of the axiom. This proverb may be applied with great propriety to an institution whose members are segregated from the rest of the world by obligations, customs, and laws of a peculiar nature, yet retain their independence of character by a perfect freedom of thought and action. In such a society a judicious ruler is absolutely essential, not merely to its prosperity, but to its very existence. If the shepherd be careless or inefficient, the flock will be scattered abroad. It will be in vain to apply stimulants. All love for the institution will vanish if it lack the food which gives it vitality and freshness.

“ Unity is the mainspring of Freemasonry. Destroy that, and the machinery will fall in pieces. The divine science will be unattractive, if divested of its divinity or vivifying power. When the soul has departed, the body becomes a putrid mass of worthless carrion. It will be a difficult matter to preserve the links in the chain of unity unbroken, unless the Master pursue an accommodating policy, which may cause the Brethren to be mutually pleased with each other's society, accompanied by an inflexible regard to discipline, which, while it allows freedom of action, will preserve inviolable the respectful submission that is due to the chair, as its undoubted and unalienable prerogative.

“ These remarks,” continued the Square, “ have arisen out of the condition of our Lodge at the point of time to which events have gradually conducted us ; for I have now the misfortune to record another melancholy instance of mismanagement and its consequences ;

which will show that a man may be extremely clever and intelligent in the ordinary business of life, and yet be incapable of conducting the affairs of a Lodge, so as to produce unanimity amongst the Brethren, and prosperity to the Institution.

"Our next Master, who was installed on St. John's day, Dec. 27, 1771, as Bro. Dunckerley's successor, was a medical practitioner of some repute. Being an intelligent young man, and fond of Masonry, he had passed through the preliminary offices creditably, and had not only acquired a competent knowledge of the Lectures and ceremonies, but to a certain extent possessed the confidence of the Brethren.

"But, alas! my friend, with all this sail, he wanted ballast. Like Sterne's *Yorick*, he was utterly unpractised in the world; and at the age of thirty, knew just about as well how to steer his course in it, as a romping, unsuspecting girl of thirteen. His great failing was a constitutional infirmity which biased his judgment with respect to the progress of time. *Tempus fugit* was no motto for him. He could not understand it. And, consequently, he seldom kept an appointment with any degree of punctuality. His friends and patients had frequent occasion to complain of neglect and disappointment in expected professional visits, and the receipt of medicine. In a word, procrastination became a habit, and he strove not to conquer it.

"When first installed into the Chair of our Lodge, he appeared likely to realize the expectations of his supporters, and prove an excellent and irreproachable Master. But it was soon found that he had no firmness of character. Serious personal disputes were allowed to be introduced into the Lodge, which finally deprived him of the power to command. And the reins of authority being once relaxed, confusion usurped the place of order,—discussion was confined within no decent limits,—the disputants were clamorous to be heard,—all spoke together,—sometimes half a dozen Brethren being on their legs at once, till the Lodge became a type of Bedlam. Some Brethren were expelled, others withdrew, and Bro. Dunckerley soon ceased to attend in his place.

"The *corpus delicti* was in the R. W. M., who was frequently admonished in private by some judicious friends; but he was as obstinate as the Abbess of Andouillet's mules. You might bou, bou, bou,—fou, fou, fou,—gre, gre, gre,—tre, tre, tre,—to all eternity; he was perfectly insensible to every thing but his own egregious vanity; and even if you gave him a smart cut with the whip, to rouse his sluggish zeal into activity, he would merely switch his tail,—the mule was still a mule,—and remained so to the end of the chapter.

"I have mentioned his want of punctuality," said the Square. "This was another failing which produced strange consequences; but it appeared to be insuperable, and not to be suppressed. After a few months, he began to be a quarter of an hour, then half an hour behind his time, sometimes an hour. This conduct, as it was nightly repeated, disgusted the Brethren; and they gradually dropped off, when the Master did not appear at the time named in the summons. They refused to wait, because it introduced another evil of no small magnitude; it delayed the closing of the Lodge to an untimely hour,

which proved a source of great inconvenience to many of the old members.

"This unpropitious course was continued, until, from a Lodge of thirty or forty Brethren, in constant attendance, which was the usual average number during Bro. Dunckerley's rule, they dwindled away to such an extent, that when the R. W. M. made his appearance, an hour, perhaps, too late, it frequently happened that he did not find a sufficient number of Brethren present to perform the opening ceremony; and they were obliged to separate, weary and dissatisfied.

"Several of the members, recollecting the example of Bros. Dagge and Dunckerley, exerted their influence to prevent the consequences of such extraordinary conduct; but the new R. W. M. was too much wedded to his own system of mismanagement to listen to their suggestions. He knew no law but his own will and pleasure, and the Brethren had only this alternative, to succumb or secede; and many of them chose the latter. They gave him every fair chance to retrieve his error; but nothing could rouse him from his lethargy; and the utter dissolution of the Lodge was anticipated, unless some alteration took place in his conduct.

"It is evident," the Square continued, "that he was exceedingly annoyed at this gradual defalcation of the Brethren, because, at length, to the astonishment of every member present, he made the following extraordinary proposition from his place in the Lodge: 'That in future, every officer who is not in attendance before the expiration of five minutes beyond the prescribed time of opening the Lodge, shall be subject to a fine in the following proportion. The R. W. M. half a crown: the Wardens one shilling each; and the inferior officers sixpence for each offence; and that the operation of the law commence on the next Lodge night, whether it be a Lodge of emergency or otherwise.'

"This proposition was, of course, carried *nem. con.*, and the only wonder was, that it should emanate from the Chair, as it was universally believed that he had made a rod for his own back, and that he would be the first, and perhaps the only delinquent. And to establish the decree more firmly, like the law of the Medes and Persians, which altereth not, he called on the secretary to hand him the minute-book, and he made the entry with his own hand, and read it publicly in the ears of all the Brethren.

"On the next Lodge night," the Square went on to say, "the Brethren were all present at the time named in the summons, except the R. W. M.; and after waiting a full hour, he made his appearance, as usual, in a very great bustle, and opened the Lodge. As soon as the minutes of the last Lodge had been read and confirmed, an aged Brother rose, and observed, that as the R. W. M. had broken his own law, it was only just that he should pay the penalty, and requested him to hand over to the treasurer the sum of half a crown, to give effect to his own proposition, and as an example to other Brethren who might violate the rule in future. The R. W. M. replied without hesitation, that he had been professionally engaged, and, therefore, was not liable, and that if another word was said about the matter he

would vacate the chair, and withdraw himself from the Lodge, as a subscribing member, which, he added, in its present divided state, would effectually extinguish it.

"At this announcement the Brethren were surprised and disgusted, and several members rose and protested against the conduct of the R. W. M., as equally unmasonic and ungentlemanly. The Master was loud in his reply, and so were they in the rejoinder. And after this extraordinary display of weakness and petulance combined, the Brethren vanished as rapidly and certainly as the sparks from a sheet of paper consumed by fire, after the blaze is exhausted; and a few only were left to sustain the integrity of the Lodge.

"From this unfortunate dispute the Lodge with difficulty recovered. The meetings became gradually smaller and more 'beautifully less,' until the Lodge drew to an end, like a tale that is told. And this once celebrated Society would have been an extinct tradition, if extraneous aid had not been secured to prevent so sad a catastrophe. But, fortunately, there came to the rescue, at the last extremity, a popular and talented Brother, who restored the equipoise, and saved the Lodge from dissolution.

"In the preceding Revelations," the Square continued, "you will not fail to have remarked that the Lodge had undergone many vicissitudes, but never, till this present year, did it approach so nearly to the verge of complete decay. In fact, a preliminary meeting of the Brethren was held, as the year drew towards its conclusion, to determine whether it would not be expedient to resign the Warrant, and unite with some other Lodge, as several of the members had already done, when a Brother incidentally mentioned the popularity of Dr. Dodd, and expressed his regret that he was not a member; for it appeared to him indubitable, that, if this celebrated Brother were elevated to the Chair, the Lodge would not only be saved, but also restored to its former state of solvency.

"The hint was taken, and a deputation was commissioned to invite Dr. Dodd to become a member of the Lodge, and to accept the office of its R. W. M., as he had already acted in that capacity more than once in other Lodges, with distinguished success.

"Now, I need not tell you," said the Square, parenthetically, "that Dr. Dodd was an eloquent and talented man, and an assiduous and zealous Mason. He had long been a popular preacher, and his learning and zeal recommended him to the notice of his superiors in the Church. His activity and promptitude in advocating charitable institutions became proverbial; and whenever it was found necessary to replenish the funds of a benevolent establishment, the suggestion was, — 'Ask Dodd to preach for it;' and the experiment was generally attended with success. The honors of his profession were not denied him; for he was Rector of Hockliff and Winge, Prebendary of Brecon, Chaplain to His Majesty, and Grand Chaplain of Free and Accepted Masons.

"The deputation consisted of Brothers Captain George Smith, Minshull, and Dr. Sequiera; and when these worthy Brothers arrived at Dr. Dodd's residence, the Rev. gentleman was mounting his horse



at the door ; but, at the request of the deputation, with all of whom he was on terms of intimacy, he threw the reins to his servant, and entered the house in their company.

“ On being admitted, the subject of their mission was opened by Captain Smith with becoming gravity and respect. He stated, in energetic language, the continued prosperity of the — Lodge under several eminent Masters, and particularly Bros. Desaguliers, Manningham, and Dunckerley ; touched with great delicacy on the most glaring instances of mismanagement committed by the present R. W. M., whose tenure of office was, fortunately, on the eve of expiring, and the consequent prostration of the Lodge by the secession of its most valuable members, all, or the greater part of whom, he said, would certainly return, if the Lodge should be able to resume its functions under an efficient Master, whose popularity and position in the Order might have a tendency to restore its primitive reputation as one of the oldest Lodges on the list, and the possessor of this,—the jewel of Sir Christopher Wren,—exhibiting me,” added the Square, with no little pride, “ else how should I have been able to detail the particulars of this important interview ? And Captain Smith concluded by expressing a hope that Bro. Dodd would accede to the unanimous wishes of all the old members, and accept the office of R. W. M. of the — Lodge.

“ The Rev. Doctor replied that, although his time was rather limited, as he had a sermon to preach for an interesting charity on that very day, and that, in fact, he ought to be on his journey, yet he hoped to be able to spare half an hour for deliberation. ‘ But you will pardon me,’ he added, ‘ if—while I express my gratification at the preference you have shown me—I hesitate before I finally consent to take upon myself the responsible duty you propose, under circumstances so difficult and adverse as those you have had the candor to explain. I am not altogether ignorant of the unpropitious management of the Brother to whom you have alluded, and deeply regret that a young man of estimable character and high attainments should be so inconsiderate as to compromise himself and you by a succession of injudicious acts, which, I am sure, on mature consideration, his conscience cannot approve.

“ ‘ However,’ he continued, ‘ the mischief, it appears, has been inflicted, and it only remains to consider how we are to provide an effectual remedy. You are pleased to think it possible that I may be instrumental in the restoration of the Lodge to its primitive *statu quo*, which was rather high. If I were fully assured that such would be the result, I might be induced to ‘gird up my lions’ to the task ; but I am afraid from your own showing, that several of your most influential members have not only withdrawn from the Lodge, but have taken a final leave of it, by actually uniting themselves to other more flourishing societies ; and they might feel great delicacy in dissolving their new connection to return to the embraces of their first love. It is, therefore, probable that, in anticipating the re-union of all the old members, you have taken too wide a margin. Nor can you be ignorant that, without their concurrence and active co-operation, our prospects of a suc-

cessful issue may reasonably be considered doubtful. But,' he added, abstractedly and half aloud, 'dissolve,—a Lodge like this dissolve,—it must not be, it cannot be permitted, although the chances appear to be against it.'

"'Help us, then, with your influence and experience, my good Brother,' said Dr. Sequiera. 'You will have the most animating prospect of success. The difficulty to which you have alluded has been foreseen, and measures have been taken to test its accuracy. Several of the seceding Brethren have been applied to personally to ascertain their sentiments on this point, and, with few exceptions, they have all expressed their approbation of the proposed plan to resuscitate the Lodge, and have pledged themselves to re-unite with the Brethren, on receiving an assurance that a Brother of Dr. Dodd's eminence shall have been elevated to the chair.'

"Not to detain you longer on this point," the Square continued, swinging itself majestically round on one of its silver limbs, "as I have many other revelations of great importance to make respecting the doings of Masonry in the eighteenth century, I will merely add that, after a few other minor objections had been disposed of, Dr. Dodd consented to be put in nomination for the chair of the Lodge at the ensuing choice of officers; for, he said, it would be discreditable to the Order to suffer such a Lodge to fall without an effort being made in its behalf. It may be needless to add, that he was elected unanimously, and was installed on St. John's day, 1772.

"We found," said the Square, "the new R. W. M. very methodical in all his masonic arrangements; and hence, you may be certain that his Lodge was placed at once under a systematic mode of management. He used to say that, as the R. W. M. represents the rising sun, he ought to make his appearance in the east with the unvarying regularity which his prototype displays. And, accordingly, the following routine was always punctually observed. He opened the Lodge at the exact hour and minute expressed in the By-laws; and from this practice he never, on any occasion, deviated. When the Lodge was open, and the officers at their post, the Secretary was desired to read the minutes of the last Lodge, which were then formally put for confirmation. If there happened to be an initiation passing, or raising, on the books, it took precedence of all other business, and preparations were immediately made for introducing the candidate. After the ceremony was over, any motion, of which notice stood on the book, was entertained and temperately discussed. Then followed a lecture, adapted in length to time, for the J. W. was called on to exercise his peculiar duty at nine o'clock precisely. At the expiration of half an hour, which was spent in cheerful conversation, song, and toast, the R. W. Master's gavel struck one, and was followed by a dead silence,—the Lodge was called from refreshment to labor with the proper ceremonies; and the R. W. M. was prepared to receive propositions of candidates, notices of motions, or any general observations for the benefit of Masonry in general, or that particular Lodge; and at ten the Lodge was closed and the brethren departed to their own homes,—except at the quarterly suppers, which were conducted with the same order and decorum, and broke up at midnight.

"The consequences of this system of regularity," the Square continued, "were soon visible in the increase and improvement of the members; and many of the brethren became so well acquainted with the ritual, and understood the ceremonies so perfectly, as to be fully equal to the duties of the chair; although, for the succeeding three years, no one would accept the office of R. W. M. under an apprehension that the retirement of the present Master might perchance deteriorate from the popularity which the Lodge had so deservedly attained under his judicious management. It is true that Dr. Dodd frequently expressed a wish to resign the chair at the expiration of his year of office, but he was always re-elected without a dissentient voice.

"And what was the secret of this continued popularity?" said the Square, interrogatively. "I can tell you. It was comprised in a single word—DISCIPLINE. He would never overlook an infringement of the by-laws. On that point he was inflexible. Discipline, he said, was the cement of the Order. Once relax your discipline, and the whole fabric will soon be dissolved. Loosen the cement of the Lodge, and the building will fall to the ground. The result of this management was, that, during the time he held his high office, there was not a single dispute in the Lodge, and all differences of opinion were settled so amicably as to give entire satisfaction to all the parties concerned.

He never paraded himself to the prejudice of others, but embraced every opportunity of "conferring honor where honor was due." Deserving Brethren were brought prominently forward, as objects of esteem and confidence; and all Masonic rewards were accessible to the industrious Brother, without regard to his situation in life, provided he were a good and worthy man in his social relations. The Lodge might be compared to a hive of bees. All were equally industrious; every Brother discharged, with assiduous punctuality, his individual duty, without reference to the others; order and harmony prevailed amidst the multifarious employment; no jostling, no interference with each other's work,—all united in the one great labor of increasing the stock of honey, until the hive was abundantly stored with its golden sweetness.

"Now, although the attainments of Dr. Dodd in Masonry were of the highest order, he assumed no airs of superiority, and was ever ready to communicate knowledge to all who were willing to receive it. His conduct in the chair was mild and dignified; and, although he sustained its authority by suppressing at once and firmly all attempts at insubordination or infraction of the Constitutions, he never took advantage of his power to promote any private purposes of his own, or to silence a temporary opponent by harshness of manner, or undue exercise of the authority vested in him as the Chief. In a word, the work of the Lodge was scientifically arranged; and a judicious division of labor did not fail to produce a harmonious result.

During the mastership of Dr. Dodd," the Square continued, "a circumstance occurred which I must not pass over in silence, as it displays a discriminating liberality equally with a high sense of duty toward a Brother suffering under unmerited distress and persecution. We had at this time a member whom I will call Bro. Watson. He

had been in reputable circumstances during the early part of his life, but through unavoidable misfortunes, he had gradually declined, until, at length, he found it difficult to provide for the necessities of his family. As he had been for many years a consistent member of the Lodge, and uniformly active and zealous, he was held in great esteem by the Brethren at large.

"It so happened that he had given mortal offence to a certain attorney, who was the most artful of dodgers (excuse the phrase, but it is not misapplied), and the *magnum opus* of sheriff's officers; for he was the son of a bumbailiff, and had been the drudge of an attorney's office for a dozen years to earn his articles. This worthy menaced poor Bro. Watson with ruin, whenever a chance might arise for effecting it; and every one that knew him was satisfied *a priori* that he would keep his word. Years passed over without any such chance occurring. At length, however, Bro. Watson fell into insuperable difficulties, and, in an unfortunate moment, accepted from the vindictive lawyer a loan of twenty pounds. Like the deadly boa-constrictor, he then proceeded to wind his loathly coils about his prey, that no hope might remain of liberation or escape.

"To secure his victim, he had delayed his vengeance, that it might be the more certain and inevitable. Under the pretence of friendship, and pity for the poor man's necessities, he declined, for three years together, to receive interest for his money, on the pretext that the payment might be inconvenient; but, at the end of that time, he sent in a bill for principal, interest, and law expenses, amounting to thirty pounds, with an intimation, that if the money was not paid forthwith, he would arrest him and throw him into gaol.

"This was the trump-card,—you shall hear how he lost the game.

"The above gentle intimation was received by Bro. Watson a few days before our regular monthly meeting; and as the fact became known amongst the brethren, the Lodge was numerously attended. After the usual business had been disposed of the R. W. M. requested Bro. Watson to state his case, which he did in simple and affecting language,—for he was not eloquent,—and the sympathy of the brethren was only equalled by their disgust of the pettifogger's crooked and disgraceful policy.

"When Bro. Watson concluded, Dr. Dodd rose gracefully from his chair, and taking out his purse, announced that he was about to place five guineas in the hands of the Treasurer, as the nucleus of a subscription, to liberate their unfortunate Brother from the fangs of his persecutor, expressing at the same time, a hope that the brethren would be willing to second his endeavors, and commending to their consideration the atrocity of the attempt, and the extreme suffering to which it would subject his wife and children, should they permit it to be successful. 'Whether the attorney winces or winces not, is a matter of little moment,' continued the worthy Doctor. 'Let the money be paid, and our worthy Brother be rescued from his pitiless clutches.'

"The appeal was responded to with enthusiasm; and it was at once and unanimously determined to save our hapless Brother from destruction. For this purpose, twenty guineas were subscribed on the

spot; and it was resolved *nem. dis.* that the balance should be taken from the Lodge fund, as a loan, to be repaid on a future day, and the debt discharged without the slightest delay.

"The Master and Wardens called on the attorney the very next day for that purpose; and it is impossible to express the astonishment which he displayed at hearing that the money had been raised in the Lodge on the previous evening as a voluntary offering to relieve the wants and alleviate the distresses of a worthy and meritorious Brother. He could scarcely believe that such a disinterested instance of benevolence was possible; but, when convinced by ocular demonstration, that it did really exist, could only say—and the expression was attended with a most remarkable contortion of visage when he found his vengeance so effectually defeated—'Aye, this is the *curse* of Masonry!'"

"A few weeks, or it might be months, afterwards," my gossiping companion went on to say, "our R. W. M. was requested to preach a sermon in St. Paul's church, at Deptford, for the benefit of some Masonic charity—I forget what it was—and an assertion which he made from the pulpit, that Freemasonry, according to its present management, is almost exclusively a Christian institution, gave rise to an interesting discussion respecting the tendency of the Order toward Christianity, when practiced in a Christian country.

"At the next Lodge, when the R. W. M. made the customary inquiry, whether any brother had anything to propose for the good of Masonry in general, or this Lodge in particular? a young man named Franco, who attained the rank of President to the Board of Grand Stewards in 1780, rose and said, that he had an observation to make, with the permission of the Chair, which he trusted would neither be out of order, as coming within the category of *religious disputes*—which was far from his intention—nor uninteresting to the brethren.

"Leave being granted, Bro. Franco proceeded to express a doubt whether such a prayer as we now use at the initiation of a candidate, concluding with the words: '*Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Savior,*' can be reasonably applied to a universal institution like Freemasonry, which deduces its origin, not only from a period long anterior to the advent of Christ, but beyond the reach of all accredited history. He could not but conclude such an appropriation to be sectarian; and he had been much surprised to hear the same doctrine publicly advocated from the pulpit by an eminent Christian minister. This observation produced a debate.

"The defence of the Order," continued the Square, "was in good and sufficient hands. The R. W. M. immediately rose with great solemnity, and said: 'Brethren, in reply to our worthy Brother's observation, I will take this opportunity of explaining my views respecting the nature and character of Freemasonry as a religious and moral institution. You are all aware that the revivers of our symbolical Order, at the be-

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\*A literal fact.

ginning of the present century, applied themselves with great diligence to the collection of ancient documents and charges; and, among the rest, they found the identical prayer that was used in the Lodges of those worthy and inimitable artists who built our noble ecclesiastical edifices; and Brothers Desaguliers and Anderson exercised a sound discretion in retaining it in our improved ceremonial as a landmark or beacon to point out to succeeding ages the religious character of the Institution. And for this reason I did not hesitate to affirm my belief from the pulpit that Freemasonry as it is received in this country, is essentially—although, perhaps not exclusively—Christian. I am not ignorant that an adverse opinion, unknown in former times, has recently been started on the assumption indicated by Bro. Franco, that the Order originated long before the Christian era. Although a question of great importance, I consider it of too exclusive a nature for discussion in a pulpit discourse, which is more particularly intended for general edification. But as we have a little spare time, if Bro. Franco will state his objections in detail, I will endeavor, as far as my abilities extend, to satisfy his inquiries, and give him the advantage of my own researches on this momentous subject.

“Bro. Franco expressed his gratification at the courtesy of the R. W. M., and added, that nothing would afford him greater pleasure than to be enlightened on such an intricate inquiry. He was mistrustful of his own ability to contend with such a learned man and excellent Mason as Dr. Dodd, and should content himself with simply naming an argument which appeared to militate against the Christian hypothesis. He confessed he had not thought very deeply on the subject, but he would suggest, for the consideration of the brethren, whether Masonry, being coeval with the building of the Temple at Jerusalem, which was erected by the Jews, must not of necessity be a Jewish institution; and if this be admitted, it cannot possibly have any connection with Christianity, although practised by Christians in common with the twelve tribes of Israel. If it be indebted to the latter for its existence, and its landmarks be unalterable, its fundamental principles must be exclusively Jewish.

“Bro. Dodd replied that he conceived the argument to be based on a fallacy arising out of the erroneous view of the facts. ‘A very slight insight into the design of Freemasonry will show,’ he said, ‘that, although its morality is more particularly adapted to the genius of Christianity than to any other religion,\* it is, in reality, neither exclusively

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\*A writer of the last century expresses himself thus on this important subject. “Masonry received its finishing touches, its grand completing stroke in the glorious display of the Christian Revelation. Every Christian grace enters into the true masonic character. The doctrines, even the most peculiar and sublime doctrines of Christianity, as some of these have been termed, are regarded as holy, and just, and true, in our Lodges. I may add also, that they are illustrated in such manner as to tend to the settling of the pious mind on the firm basis of a consistent, orthodox belief. It is our principal endeavor to form our minds into the sublimest conceptions of the Divine Being, and to the most implicit and regular obedience of all his dispensations and precepts; and we are, therefore, sensible that nothing conduceth so well to the accomplishment of these important ends as the sincere profession of Christianity.

Jewish, patriarchal, nor Christian, but cosmopolite; and, amongst all peoples where it ever flourished, it inculcated the morality of their peculiar religion, and selected its patrons, or parallels from eminent men of their own tribe and kindred. Thus, for example, amongst the Noachidæ, the parallels of Masonry were Noah and Abraham; subsequently Moses and Solomon were substituted, and the Christians chose the two St. Johns.

“‘This,’ he continued, ‘was, beyond all doubt, the doctrine promulgated by Grand Masters Sayer and Payne, and their associates Desaguliers and Anderson, at the revival, and established as a permanent and unalterable landmark of the Order. Freemasonry would sink into disrepute if it were degraded into a religious sect. How it could enter into Bro. Franco’s imagination that Freemasonry is a Jewish institution, I am at a loss to conjecture, for the Jews never practised Masonry themselves, or encouraged it in others; and it may be safely conjectured that, even at the present day, there are not a dozen Jewish Masons in England, and at the revival, in 1717, there was not one in all the world. As a Christian, and an unworthy member of the Church, I believe Jesus to be the Son of God; and, as He has said that His religion shall ultimately be “one fold under one shepherd,” I believe Christianity, like the rod of Moses, will swallow up all others; and that Jew and Gentile, Greek and barbarian, bond and free, will embrace this universal system, and Christ shall be all in all. And I confess I was not prepared to hear a professing Christian cast a reflection on his Redeemer by doubting the universality of his religion, and pronouncing it to be nothing more than a sect.

“Here the R. W. M. resumed his seat,” said the Square, “and Bro. Dunckerley rose, and, addressing himself to the chair, observed that he concurred in pronouncing the general construction of Masonry to be cosmopolite, and, consequently, democratic; yet he would submit to the consideration of the Lodge, whether the Lectures which we use are not essentially Christian.\* He conceived that the exclusive appropriation of Masonry to the Jews, according to Bro. Franco’s hypothesis, would be a far greater error than making it altogether Christian; because, amongst the many hundred Christian Lodges, which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish Lodge in existence. “Besides,” he added, “what claim can the Jews, as a nation, have to be conservators of an institution which they certainly never practiced, if we except a few Grand Superintendents and the Entered Apprentices, during the seven years which were occupied in preparing the materials for, and building the Temple at Jerusalem? The expert Masons, the Fellowcrafts, and Masters, were the Dionysiacs, i. e. Tyrians and Egyptians; and they were

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\* The writer above quoted says further: “The truly enlightened, the highly exalted Brethren, must perceive, and will cheerfully allow, that the further we proceed in our Masonic course, the deeper must be our veneration for the Sacred Scriptures; and in proportion as we study the mysteries which it contains, so shall we be convinced of the importance and beauty of the grand doctrines of the Christian system. With these doctrines the most sublime of our Symbols hold a perfect unison; and I may add that the latter elucidate the former with a strong and pleasing luster.”

ranged in separate Lodges, under Hiram Abiff, Tito Zadok, and their fellows. When the Temple and Solomon's other buildings were finished, I cannot find that these accomplished men held any further communication with the people of Israel; but spread themselves abroad, and practised the art amongst other nations, till their posterity became famous as the *Collegiæ Fabrorum* of Rome, from whom the Freemasons of the middle ages, who built our matchless churches and cathedrals, received it, and transmitted it faithfully to us.'

" 'The argument appears clear and decisive,' said the R. W. M., 'and if Bro. Franco does not see it in the same light, perhaps he would have the kindness to state his peculiar opinions, as I am curious to hear what can be said on the opposite side of the question.'

" 'Bro. Franco, being thus appealed to, put the objection in another form. 'I argue,' said he 'as an humble follower of Jesus, who was born a Jew and died a Jew. During his lifetime, he publicly acknowledged that Moses, and the prophets, and the kings of Israel, were his predecessors in the great scheme which he himself accomplished. But while I believe in Jesus, I cannot close my eyes to the fact that these very predecessors were the original founders of Freemasonry, and, therefore, though adopted by Christians, it has no claim to a Christian origination.'

" 'Dr. Sequiera then rose,' said the Square, "and submitted to the chair that the argument used by Bro. Franco was not sustainable. 'Christ,' he said, 'had no predecessors. He himself asserted that he existed before Abraham; and our great patron and parallel, St. John, says that he was not only before the worlds, but that He was the Maker of them. It is evident, therefore, that this Divine Being was anterior to Solomon, or Moses, or Abraham, or Noah, or Adam, the first created man. I consider it an open question,' he continued, 'whether the origin of Masonry may be dated from the building of Solomon's Temple, or from some earlier period; but, at all events, it cannot be an institution exclusively Jewish,—because the Mosaic dispensation itself was not that universal religion which it was predicted should ultimately 'cover the earth as the waters cover the sea.' That system was only intended by the Most High to be temporary, and was strictly limited to the period when "the scepter should depart from Judah," and the Messiah be commissioned to usher in a more perfect dispensation, which, in God's good time, should supersede every other system, and bring all mankind into the sanctuary of Christ."

" 'Bro. Franco explained, and expressed his curiosity to know with what propriety, under these circumstances, Freemasonry can be termed a universal institution.

" 'For this reason,' said Capt. Smith, 'because it is an appendage to a universal religion, of which those of the patriarchs and Jews were only types and symbols, and were never intended to be final. And this accounts for the introduction into our lectures of all the chief types of Christ contained in the Sacred Records. For instance, one of our Masonic landmarks refers to Moses at the Burning Bush, where Jehovah commanded him to take the shoes from off his feet, because the place where he stood was holy. From this spot he was divinely commissioned



to deliver the children of Israel from their Egyptian bondage. And when thus miraculously liberated, they were led by the self-same Shekinah, who was no other than the Second Person in the Sacred Trinity, whom we Masons denominate T. G. A. O. T. U.\*

"Bro. Franco would not confess himself conquered," said the Square, "but continued the battle with great gallantry. He urged that a single historical fact introduced into the Lectures, by accident probably, could be no valid proof of a general principle. 'Bro. Duncckerley has asserted that the Lectures are, as whole, if I understood him correctly, essentially Christian. That learned Brother will not, I trust, consider me intrusive, if I request his proofs of that fact.'

"Bro. Duncckerley immediately replied that nothing would afford him greater pleasure than to convince Bro. Franco of the real tendency of the Lectures, which, he might safely say, he had studied with the utmost attention. 'The prayer which Bro. Franco referred to, is not the only one which was in use amongst our ancient brethren; but being the best adapted to the revised order in a Protestant country, it was agreed by the Grand Lodge to incorporate it into the ceremonial as an unalterable landmark, in preference to others, which were more peculiarly allied to the Romish ritual.'

"'Perhaps,' interposed Brother Franco, 'our learned Brother would favor us with a specimen of these Masonic prayers.'

"'With great pleasuse,' Bro. Duncckerley replied. 'One ancient Masonic invocation was in this form. *Pray we to God Almiggthy and to hys swete moder Mary.* Another runs thus; *Jhesu, for thyn holy name, schuld me from synne and shame.* Others ran in a similar strain. It will therefore, be seen that the most comprehensive formula was adopted, and has ever since been retained in use. The Lectures of Masonry,' continued Bro. Duncckerley, 'are full of landmarks which refer to the subject under discussion. The sacrifice of Isaac on Mount Morah was an indisputable type of the great atonement; and this constitutes an unalterable landmark to consecrate the floor of our Lodges. The construction of the Tabernacle in the wilderness is another landmark to account for the Masonic custom of building our Lodges due East and West; and the Tabernacle and its appendages were all symbolical of corresponding events in the Christian dispensation.\* The

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\* These Lectures had some odd fancies about Aaron's Rod, which were ultimately transferred to a separate degree. "The blossoming and bearing fruit of Aaron's Rod, show how quickly those who are called by grace should blossom and bear heavenly fruit, and become faithful watchmen and seers of the night. This fruit points to Christ our Savior, of whom Moses was a type, he being the shepherd and Bishop of our souls; leading his children like tender buds growing up in spiritual and Divine knowledge; sweet blossoms of that spiritual Rod expanding with the fragrance of grace. The ripe fruit referred to the able ministers of the New and Old Testaments, whose office it is to withstand gainsayers. Their shells are hard, but their kernals abound in sweet doctrine, refreshing to the soul, the heavenly fruit of righteousness, provoking to obedience and love. Again, as those almond nuts did not perish, but were continually on the Rod, and laid up in the Ark of the Covenant, so neither shall the Word of the Gospel, or the work of Grace in the hearts of the faithful wither away; but every branch in Christ shall not only, like Aaron's Rod, bring forth fruit, but have life more abundantly."

H. P. was a type of Christ, and the blood of the covenant was a symbol of his blood shed upon the Cross. Why need I enumerate those other landmarks of Masonry which bear an undoubted reference to Christ and his religion, when you are all as familiar with them as myself? And I think, when Bro. Franco considers seriously these striking coincidences, he will find it impossible to put any other construction on the design of the Masonic system, than as a development of the chief truths of our most holy faith, leading to the inculcation of a pure morality, and the duty of doing to others as we would have them do to us.\*

"The R. W. M. then rose and said, 'I appeal to the brethren present whether these are not the received doctrines of the Order, as they are inculcated in all our Lodges.'

"The brethren responded unanimously by the usual token of concurrence, and Bro. Franco found himself in a minority of one.

"When Dr. Dodd retired from office at Christmas, 1775, he had created amongst the brethren a great veneration for his untiring zeal in promoting the general interests of the Craft; for his liberality in maintaining the hospitality of the Lodge, and for those social qualities which chastened and enlivened the banquet. He had restored the Lodge to its primitive *status*, and he had earned golden opinions from every class of the brethren, and, like a successful gladiator, he was invested with the *Rudis* amidst the acclamations of his fellows.

"In the year 1776," continued my amusing companion, "I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realized the gorgeous description of the Arabian Tales. I refer to the solemn dedication of Freemasons' Hall.† The numerous band of Grand and Past Grand officers,

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\* A masonic writer of this period makes the following judicious remark:—"We know, and dare venture to declare to all the world, that no man can be a consistent Freemason who denies a Divine revelation; *even that revelation which is professed by Christian believers*, and in the state of immortality which that revelation holds out to us."—(Freemasons' Mag., vol. i., p. 384.)

†As it may happen that many Brethren do not even know when Freemasons' Hall became the place of meeting of the Grand Lodge of England, it may be satisfactory to them to be furnished with the following document, recorded in Noorthouck's Consts., p. 312. During the ceremony of laying the Foundation Stone, the Grand Secretary read the inscription on a plate, which was then deposited in the stone, as follows:—

"Anno regni Georgii tertii quindecimo  
Salutis humanæ MDCLXXV, mensis Maii die  
Primo  
Hunc primum lapidem,  
Aulæ Latomorum,  
(Anglice, Free and Accepted Masons)  
Posuerit  
Honoratissimus Rob. Edv. dom. Petre, baro  
Petre, de Writtle,  
Summus Latomorum Angliæ Magister;  
Assidentibus  
Viro ornatissimo Rowlando Holt, Armigero,  
Summi Magistri deputato;

in full masonic costume; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent *parterre* decorated with a galaxy of exotic flowers dazzling to the eye; a hundred musicians, vocal and instrumental, placed in the orchestra; the Masters and Wardens of private Lodges arranged, like a holy Sanhedrim, in order of precedency upon the benches on the floor; added to the splendid and tasteful decorations in the Hall itself,—produced a *coup d'œil* which exceeds my powers of rhetoric to describe.

“It was a superb sight to behold the brethren, invested with the badges and appendages suitable to their rank, entering the hall from the committee-room, and proceeding to the throne of Solomon, compass the room three several times to sweet and heavenly music, amidst the waving of handkerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way; then followed the Lodge, covered with white satin, borne by four serving brethren; after which the corn, wine and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the brethren of the Alfred Lodge, Oxford, two and two, in their academical dress surmounted by the insignia of their several offices.

“But it will be an unnecessary waste of time,” the square interjected parenthetically, “to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed and the Lodge placed in the center of the Hall; when the three lesser lights, with the gold and silver pitchers containing the elements of consecration, were placed thereon; when the three great lights on a velvet cushion were deposited upon the pedestal in solemn silence, then did the heart of every brother present redound, like the war-horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra, which introduced the opening symphonies of the foundation-stone anthem,

“To heaven’s High Architect all praise,” &c.

which was sung by Mr. Hudson, of St. Paul’s Cathedral, the choruses being filled up by the whole band.

“The ceremony, I assure you sir, was very imposing; and although

Viris ornatissimis  
 Joh. Hacth et Hen. Dagge,  
 Summis Gubernatoribus;  
 Plenoque coram Fratrum concursu;  
 Quo etiam tempore regum, principumque  
 Virorum favore,  
 Studioque sustentatum.—Maximos per  
 Europam  
 Honores occupaverat  
 Nomen Latomorum,  
 Cui insuper nomini summum Angliæ  
 Conventum præesse fecerat  
 Universa Fratrum per orbem multitudo,  
 E cœleo descendit.  
*Gnothi Seauton!*

The dedication of this building took place on the 23d of May, 1776.

the eye was satiated with the gorgeous display, and the ear delighted by the sweet influence of music, yet the heart of every person in this vast assembly was carried away by the oration of the Grand Chaplain, our late R. W. M. Dr. Dodd, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage with all the energy of enthusiasm, the acclamations were unbounded; and the conclusion of the address after a deep silence of a few seconds was hailed with such peals of enthusiastic cheering, as have scarcely ever since been heard within the walls of Freemasons' Hall. The triumph of the orator was complete.\*

It is a day to be remembered, not only on account of the real interests attached to the ceremony, but from the importance of its results; for it constitutes the first onward step that had been taken since the revival, to place Freemasonry on a permanent footing, as one of those beneficial institutions which reflect so much glory on the island of Great Britain, and mark its inhabitants as a people celebrated for works of munificent benevolence and unostentatious charity.

"This was the closing scene in the popularity of the unfortunate Dr. Dodd. But as the above oration will convey his name as a Mason to all posterity, when the evidences of his excellence as a Master of a Lodge would be buried in oblivion if I had not thus placed it on permanent record by revealing the particulars to you, I will briefly fill up for your satisfaction the general outline of his history, for I remember him well, and he is entitled to pity and commiseration.

"His career, though brilliant, was brief; for an insatiable craving for popularity was his rock ahead and embittered his otherwise unstained course. To this unworthy object he sacrificed talents of a high order, fame, honor, reputation and character. *Dum vivamus, vivamus*, was his motto, and in the auction of life he bid freely for a short and merry lot. The admiration which his eloquence commanded was amply sufficient to buoy him up with bright anticipations of still higher preferment, and he might have succeeded to the full extent of his wishes had he possessed a common share of prudence. But he was too thoughtless, open-hearted and impatient to wait the slow and steady progress of events. Public applause was the idol before which he bowed the knee—riches and honors were the objects of his ambition, and, as might be expected, his deities were unpropitious; they deserted him in his need, and disgrace and death followed in their train.

"He was fond of expensive amusements," continued the Square, "too fond, alas! for his peace of mind, or for the continuance of his popularity, and he entered more freely than became his cloth into the licentious pleasures of the times and lived in a lavish profusion, which his limited means did not justify. Thus, when his creditors were clamorous for a settlement of accounts which he did not possess the means of liquidating, he became restless and morose, and resorted to unlawful practices for the purpose of recruiting his exhausted finances.

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\* This Oration may be found in the "Golden Remains," vol. ii., p. 205.

"The fact is, he mistook his vocation. If a tailor were to undertake the building of a church, or a stone-mason the construction of a court dress, they would both fail, and subject themselves to derision and contempt. Neither ought a clergyman to meddle in secular affairs, and particularly with the abstruse and dangerous practice of dabbling in bills and acceptances. Our unhappy Brother was too thoughtless to foresee the probable consequences of such a course; and in an evil hour, to the universal sorrow and regret of all his friends, he forged a cheque on Lord Chesterfield, his former pupil, for £4,200, in the hope of being able to redeem it before it became due. This hope failed him—his Lordship was inexorable, and poor Dodd being capitally convicted of the forgery, was deprived of his chaplaincy and expelled by the Grand Lodge; and, notwithstanding the most energetic exertions were used for a commutation of the sentence, he suffered the extreme penalty of the law."\*

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#### THE BIBLE AND MASONRY—IMPORTANT QUESTIONS.

MOUNT ENTERPRISE, Texas, December 16, 1855.

DEAR BRO. MOORE: There is much diversity of opinion among the Craft in this State as to the necessity of a belief in the Divine origin of the Holy Scriptures, as a "*pre-requisite to Masonic admission.*" I confess the arguments on both sides are plausible; and, as our own Grand Lodge has not expressed an opinion which is known to me, I have availed myself of this medium to solicit, through the "Review," your answer upon that above and other controverted questions, in which I, with many other Masons, feel an abiding interest.

The known candor of your character, and readiness to satisfy your brethren,—the position you occupy,—and the advantages you possess over most Masons living,—together with my anxiety as well to be correctly informed upon Masonic jurisprudence as *skilled* in the work and lectures of Ancient Craft Masonry, must be my apology for thus presuming to address you at all.

I therefore submit the following questions, without preface or comment, and earnestly request a speedy answer:—

1st. When were the Scriptures introduced into Masonic assemblies—and where—and by whom?

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\*The celebrated Dr. Johnson was one of his friends, and he has left behind him the following testimony to his merits as a Christian divine. "Of his public ministry the means of judging were sufficiently attainable. He must be allowed to preach well, whose sermons strike his audience with forcible conviction. Of his life, those who thought it consistent with his doctrines, did not originally form false notions. He was at first what he endeavored to make others; but the world broke down his resolution, and he in time ceased to exemplify his own instructions. Let those who are tempted to his faults tremble at his punishment, and those whom he impressed from the pulpit with religious sentiments, endeavor to confirm them by considering the regret and self-abhorrence with which he reviewed, in prison, his deviations from rectitude."

2d. Is a belief in the Divine origin of the Scriptures necessary to qualify a man for Masonic admission? or is it an innovation upon the established principles and ancient landmarks of Masonry?

3d. Should a man of unimpeachable moral character (speaking after the manner of men), who believes in the existence of a God, but who denies the Scriptures as a revelation of His will, receive the Degrees in Masonry? or does disbelief in the Scriptures amount to a disability,—there being no other objection?

Upon all of the above questions I have come to conclusions satisfactory to myself, in a great measure; but, as before stated, there being a contrariety of opinions entertained by the Craft in this State, I have deemed it not amiss to ask your opinion,—believing that with most of your readers it will be like a “nail driven by the master of assemblies,”—safe, masonic, and beyond controversy.

I am, with sentiments of unfeigned respect and esteem,

Your brother and friend,

H. M. LAWSON, W. M.

Robert Burns Lodge, No. 127, Rush County, Texas.

The above are questions of the highest importance, and demand a candid and careful answer. Looking at them in all their bearings and influences upon Masonry and the Craft at large, together with the want of reliable historical data bearing upon questions of this nature, we distrust our own ability to give entire satisfaction in any answer we may write. But these very difficulties, instead of preventing investigation, should stimulate every lover of the Craft in lending whatever aid he may be capable of, to inquire into, and, if possible, settle a question which has assumed so much importance as has this.

In considering the questions for the purpose of presenting an intelligent answer, we must look at Masonry, not as a myth of ancient days, invested with strange and mysterious attributes, and presented to us in the dim obscurity of traditional history alone, but as we see it now—as something practical and tangible, adapted to human needs and the social aspects of human life. We *know* what Masonry is now; we do not know what it was one, two, or three thousand years ago. Reasoning from the present to the past,—judging of what Masonry must have been in ancient times by what we know her to be at the present, and for the last hundred and fifty years, we may come to a rational conclusion concerning its prominent features; but in regard to its fixed and unalterable principles, we have to look at the structure as it is, and identify it from what we know of it. And in making up our opinion, we must lay aside as far as possible the prejudices of education, and the opinions imbibed from our religious or doctrinal partialities: We must decide the questions as Masons, and in the light

which Masonry furnishes ; and not as Jews, Christians, Moham-medans or Heathens.

With these preliminary remarks we shall take up the questions, *seriatim*, and endeavor to answer them to the best of our ability.

1st. "When were the Scriptures introduced into our Masonic as-semblies—and where—and by whom?"

There are three questions in this one, and our answer to each of them is—we do not know. This answer may be more frank than satisfactory ; but it is the best we can give, and we believe the best that any man can give. We can only say, with *certainty*, that so long as our Lodges have existed under the present form of organization, so long have the Scriptures been an integral and essential part of them. *Where* or *by whom* they were introduced, it is as impossible to tell as it is to trace the history of the Art through a period of which there is no *written* history extant.

We presume the earliest existing document, having reference to the nature and character of Masonry, is that republished by Haliwell, from a "manuscript on vellum, written not later than the latter part of the fourteenth century, and preserved in the Old Royal Library at the British Museum." This work we have in our Library. It is a metrical version of the Charges, Constitutions and Regulations of Masonry, written in Black Letter, and in the peculiar language of that day. In this work the Scriptures are referred to as connected with the duties and obligations of the Craft, and consequently as the standard of moral rectitude recognized by them. The language is not very clear, but we quote some lines from it for the benefit of the reader.

"To suche ende thenne that ye hem drawe,  
That they stoude wel yn Goddes lawe."

And again, in describing the character of Masons in still earlier times, it says :

"They loved well God and alle hys lore,  
And weren yn hys serves ever more.  
Trwe men they were in that dawe,  
And lyved wel y Goddes lawe."

Once more :

"For to kepe the comandementes ten,  
That God gaf to alle men."

Here, as we conceive, is the foundation of the whole matter : "*the commandments ten.*" It was the *moral law*—*God's Law*—which it was necessary to know, believe in, and obey ; and in order to this, it must be in the Lodge as an essential article of furniture.

At what particular time, in what Nation of the earth, or by whom the Scriptures were first introduced into, and their presence made essential to the legality and existence of the Lodge, as we said before,

it is now impossible to determine. It is enough to know that as far back as we have any reliable written history of the internal structure of the Lodge, the Bible has been there, and as so absolutely necessary that a Lodge can not, and as far as we can ascertain, never could be, opened or held, nor a candidate initiated in its absence. Such is the importance the fathers attached to this Book; and in this the Craft at the present day, in every land of which we have any information, follow the practice of their predecessors.

2d. "Is a belief in the divine origin of the Scriptures necessary to qualify a man for masonic admission? or is it an innovation upon the established principles and ancient Landmarks of Masonry?"

To the first of these questions we answer unhesitatingly in the affirmative; and we think there is a good and sufficient basis for the conclusion we have come to.

What is the Bible in the Lodge room for? The Masonry of this day may be called moral Masonry, as contradistinguished from the practical Masonry of the ancients, out of which it doubtless grew. *They* were practical or operative builders, *we* are moral architects; they erected material structures, we moral edifices; their works pertained to earth, and perished as all other earthly things; ours are immaterial, and destined for immortality. Our moral truths and teachings were all represented by the symbols used in the practical art by "our ancient brethren." A symbol is "the sign or representation of any moral thing by the images or properties of natural things:" as, a square represents truth and virtue; a level, equality, &c., &c. Now we tell the initiate that the Bible is our "moral and spiritual trestle-board." A trestle-board is that on which a master or overseer of the work drew his designs, and which the workmen were required to follow. The designs after which the Temple of Solomon was erected, were all given or drawn by God himself; they were so regarded—so observed; and the work would not have been legitimate or accepted, had not those designs been strictly followed. They were recognized as emanating from Jehovah, and were observed accordingly. Those designs symbolized the designs laid down in our "spiritual trestle-board," and after which we are now required to build. God was regarded as the author of those designs after which the Temple was built, and he is also recognized as the author of those designs after which we are required to "erect our spiritual building;" they both emanated from the Supreme Grand Master.

Again, we teach the initiate that the Bible is the "Great Light of Masonry." Why? *Because it is the Word of God.* Can any one give any other reason for this? We think not. It is the great light



because, as our rituals tell us, "it will guide you to all truth ; it will direct your paths to the temple of happiness, and point out to you the whole duty of man." Would any directory whose origin was not in God be capable of this ? We also tell the initiate that the Bible is "the inestimable gift of God to man." Are we dealing in fiction and falsehood when we are telling him this ? or are we telling him what we as Masons believe to be true, and what it is presumed *he* believes also ? Surely the pure genius of Masonry would not—*could* not—so trifle with the highest and best interests of humanity, social and moral, as to tell the novice at her altar, "The Bible is the inestimable gift of God, and is given to us as the rule and guide of our faith and practice," and yet suffer him to reply,—“I don't believe it—I don't so regard it !” We have heard of “solemn mockeries,” but this would be the greatest of them all.

Once more. There is a certain portion of our ceremonies, in which we require the Master elect of a Lodge to promise “to be a good man and true, and strictly to *obey the moral law*. Why ? Because it will add to his social qualities, and thus better qualify him to administer our rites ? No, but because, as moral builders, we are required to build after the designs laid down in the moral law—the law which God has given—the supreme law, and unless *he* obey that law he cannot consistently enforce its obedience upon his members.

But behind all this, at the very foundation of our masonic pretensions, lies this unequivocal and unalterable Rule : “A Mason is obliged by his tenure to obey the moral law ; and if he rightly understands the Art, he will never be a stupid atheist, nor an irreligious libertine.” An atheist cannot be a Mason, because he does not believe in the Deity ; and an “irreligious libertine” cannot be made a Mason, because he “denies the doctrines of revealed religion.” As the word in its original signification imports, he is free from the restraints of the moral law, not believing that it came from God, and therefore not binding upon him. It is a palpable violation of the very first principle of Masonry to bring such an one to our altar ; he *cannot* be a Mason.

3d. “Should a man of irreproachable moral character, (speaking after the manner of men,) who believes in the existence of a God, but who denies the Scriptures as a revelation of His will, receive the degrees in Masonry ? Or does disbelief in the Scriptures amount to a disability—there being no other objection ?”

We have already answered this, in our reply to the last question, but a few additional remarks may perhaps be required. By “the Scriptures,” as used in the Charges and ceremonies of the Order, we presume is understood *the moral code of the Bible* : or, as the old writer

already quoted, calls it, "the commandments ten." These are the fundamental principles of all the moral teachings of the Holy Scriptures; and these every candidate must believe to have come from God, or he cannot consistently be admitted among us. We do not say he should be required to believe as the Jew believes, nor yet as the Christian; but he *must* believe that the moral precepts contained in the Holy Scriptures emanated from God as the Creator and supreme Lawgiver of every intelligent and moral creature; and that those moral precepts are given to us to be the "rule and guide of our faith and practice;" the guide to direct us in life, and the standard by which our moral actions are to be judged.

A "man of irreproachable moral character" who "denies the Scriptures to be a revelation of His will," is to us an enigma. How shall we know that he is of "irreproachable moral character," unless we judge his conduct by those very precepts—that very law—of which he denies the authenticity? They are either what they profess to be, or they are not: if they are, then he is criminal in denying it; if they are not, then they are a cheat and an imposture, and *we have no standard by which to judge whether the man be of irreproachable moral character or not!* Where did he learn it was wrong to steal—to swear—to lie—to murder, but from that moral law which God has given us in the Holy Scriptures? Masonry requires his moral character to be judged by the standard it furnishes; if the applicant denies the legality, the justness, or the authority of that standard, then Masonry can only stand on its "reserved rights" and *deny him the privilege of being judged by it.*

We have thus given our views of the questions presented: we have given them in all candor, and with an entire confidence that they are in harmony with the genius and nature of the Institution. We are aware that some eminent brethren differ from us in relation to the great question involved; we have read their arguments, but as yet have seen no reason to change our opinion. In the days of anti-masonry, it was proclaimed far and wide, that Masonry was only another name for infidelity,—that Masons denied the divine authority of the Holy Scriptures, and ignored the moral law. We then denied the imputation—we still deny it.

We claim that the Bible—the Bible *in its character as a Revelation from God*—is the foundation and chief corner-stone of Masonry. It is cherished in our Lodges as our "Great Light;" as the "gift of God;" as the "rule and guide of our faith and practice;" and that we are bound to obey its moral requirements, or forfeit our membership in the Order. These are our most solemn teachings; and if we are

now to regard these teachings as a solemn farce—a mockery of every thing holy and valuable to us as men or Masons, then we wish to know it. If such be the fact, let us make proclamation of it to the world in broad day-light, and either close our Lodges to be opened no more, or confess the institution a school of infidelity—a treason against God and man.

For further reasoning on this question, we refer our readers to our work called “The Outlines of the Temple,” published a year or two since.

ED. REVIEW.

### THE CREED OF ST. JOHN.

BY THE EDITOR.



WE are not much given to Creeds, and rarely ask what particular one among the innumerable forms and vagaries afloat in the world, a man may entertain. Creeds are mostly but opinions, and these opinions are generally the out-growth of early education—ideas gathered in childhood, and before the mind is capable of judging for itself, or of forming a rational conclusion from well-established data. Besides, they are generally *nothing but* opinions. There is nothing practical about them, either in substance or effects; and they are very often of no more real value to the human soul—to the intelligent or moral nature of man—than a knowledge of the chemical ingredients of corn are to a man who is starving for bread. Ask a hungry man what the elementary properties of wheat are, and he will promptly tell you he is more concerned about procuring something to satisfy his hunger. Proffer to the shivering beggar a philosophical lecture on the capacities of the different kinds of wood to emit heat, and he will reply that he cares nothing about such information, but he desires to be warmed. A man is dying of thirst: present to him a cup of rain water, and another of spring water, and ask him if he desires to know the different chemical combinations of each. He would think you were mocking his misery, and would only ask to have an ample supply of either.

So it is in a great measure with creeds, in relation to the moral wants of humanity: there are too many abstractions held in solution in them all, and the human soul can find no nutriment in abstractions. There is too much of the ideal in creeds, and not enough of the practical. They will answer very well for themes for disputations in the

schools, or for scholastics to vex their brains with ; but of what use are they in the practical relations or duties of life ? Why should it be asked whether one concurs in the opinions of Armenius or Calvin—in those of Fletcher or Toplady ; whether he inclines to an Episcopal or Presbyterian form of church organization ; or whether he prefers baptism by immersion, or by sprinkling, or not at all ? What have these to do with the goodness of his heart, the purity of his life, or his meetness for the higher life to which he is aspiring ? About as much as the color of his hair has to do with determining his physical strength, or the place of his birth with his aptitude in acquiring a knowledge of algebra, or his given name in deciding his skill in music or his taste for the natural sciences.

Creeds ! They have been productive of little in the world except religious (?) quarrels, discords, bad tempers, hatred and ill will. They have made many a man a bigot, but they have made very few pious. They have prepared many for the arena of controversy, but very few for heaven. They have fitted many a one for dogmatic disputations, but not many for the kindly intercourse and fraternal courtesies of social life.

Creeds have been at the foundation of most of the terrible wars and bloodshed that have disgraced and disfigured the world for two thousand years. They have erected prisons, organized the Inquisition, burned heretics, and hunted the Waldenses. Creeds have convulsed Europe for centuries, dethroned kings, changed dynasties, hurled army upon army, deluged the earth in blood, and from valley and mountain—from island and continent, sent up to heaven the wailings of suffering humanity !

Creeds have usurped, too often, the place of piety, and assumed the prerogatives of religion. It is so much easier to embrace a creed than to practice charity, that perverted humanity is much more willing to comply with the former, than to practice the latter. Creeds exist in the head, but rarely purify the heart, or amend the life. They are forms without substance ; words without meaning ; theories without theology, and promises without performance. They falsify the unerring rule of the Holy Scriptures ; for while they claim none can be saved who do not believe their “ Articles,” the holy Book declares “ he that feareth God and worketh righteousness will be accepted of him.” They ignore the principles of human brotherhood by engendering strifes about non-essentials, and consign men to perdition, not because they do not *do* right, but because they do not *believe* right. They forget that faith is useless without works, and but “ sounding brass” when destitute of charity.

There is one creed, however, that we embrace most heartily : it is

the creed of our Patron, St. John—him of Patmos,—“**LOVE ONE ANOTHER.**” It is so simple that the most unlettered and ignorant may understand it : it is so brief that it may be written on your finger nail, and stowed away in any corner of your memory ; and it needs no swelling tomes of exposition or explanation to make it plain. It is so practical, that it commends itself to every ingenuous heart, and spreads sunshine and gladness wherever it is proclaimed. It does not seem to have been born in a cathedral, or to have received its baptism from synod, council, or conference. It has nothing earthly, or canting, or exclusive about it. It comes right down to meet the needs and wants of our common nature, and opens in each desert waste a fountain of living waters for the perishing traveler. It seems to have originated in heaven, for it bears its signet, and refers to it for its parentage. It breathes the spirit, enjoins the duties, and promises the blessings of that “better land.”

“Love one another !” It seems to have been uttered by an angel’s voice, for it sounds like the language of Paradise. John must have caught the very spirit of that blissful and beautiful world which was unveiled to his wondering eyes, ere he wrote that unequalled sentence. Its sweet spirit is seen in the sunlight, and its whisperings are heard in the gentle evening zephyr : it is an echo of that matin hymn sung by the morning stars, when God said “Let there be light, and there was light.” It was written in golden letters over the mercy-seat, in the effulgence of the Shekinah, when Solomon dedicated the first Temple. It was repeated again and again by Prophet and Seer as the world moved on towards the dawn of a brighter day. The Baptist awoke its echos after it had been unheard for three hundred years, when he said, “He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.” And when the new Dispensation culminated, and the drama of divine Revelation was about to close, the faithful—loving—sainted John, as he ended his ministry, and waited but his Master’s word to “come up higher,” repeated it in simpler, plainer, diviner language than ever it had been uttered before.

“Love one another !” It should be written over the outer doors of our Lodge rooms ; engraved on every charter issued ; enstamped on every gavel and square, and seen in letters of burning radiance on every implement of the Craft. It is Masonry written : its living spirit enshrined in language. It is its Alpha and Omega, its life-blood, its immortal existence. It should be heard,—but that is not enough, it should be *felt* and *seen* around every Masonic altar, and in every Masonic life. It was the creed of St. John : it is the creed of the Royal Art.

"Love one another!" How gently—sweetly it sounds, but how much more gently and beautifully and divine it appears. See it bending over the suffering and dying like a ministering angel; see it clothing and sheltering the destitute and helpless; feeding the hungry and providing for the needy. Hear it invoking peace upon the earth, and hushing the war-cry of hatred. See how, with melting affection, it pours the oil of love upon the troubled waters of human passions, and then points with inviting gestures to that fairer land, where the flowers bloom forever, and the fragrance of paradise fills the air, and the white-robed brotherhood walk arm in arm along the banks of that stream which "makes glad the city of God!" "Love one another," it is the grand moral panacea of earth; the calm sunshine that rests upon the tomb; the language and practice of the skies.

#### THE TEMPLE AND ITS BUILDERS.—No. 6.

BY PROFESSOR LIPPITT.



BEFORE we pass to the consideration of the subsequent history of the Temple, it is proper to speak of other great enterprizes of Solomon—enterprizes that would have rendered his name immortal had the Temple been reared by other hands. The House of the forest of Lebanon, which he built as a summer palace, either in or near Jerusalem, merits our attention. It was a group of courts and suits of rooms, and splendid colonnades. It was of the most gorgeous style of decoration, and called the "House of the forest of Lebanon" on account of the multitude of carved columns of cedar which graced its every court. The roof and walls, the beams and ceilings, were all of polished cedar, and everywhere carved with the most beautiful and delicate tracery. The palm, the lotus, the lily, mingled with the sacred cherubic figures of the Temple in wondrous profusion, were represented on every wall.

Beside this gorgeous residence, Solomon built other palaces, and beautified the city by many improvements, and greatly enlarged the city wall.

To sustain the expenses of his government, Solomon did not rely solely upon the taxation of the people, but also upon commerce. He could not but note how powerful and rich had become the little kingdom of Tyre, from its traffic. Her ships whitened every gulf of the Mediterranean, and brought home the wealth of all nations in their

"ships of Tarshish." Wealth and luxury abounded within her gates, and her palaces outshone in splendor the palaces of kings. She monopolized every coast and islet of the great Sea. Solomon was too wise not to perceive the advantages accruing from this traffic, and while he had no desire to interfere with the trade of Tyre, he had within his possession the ports of the Red sea, which opened up to maritime enterprise all the treasures of the South and East. He proposed therefore to his friend Hiram to participate with him in the advantages of this vast trade. Hiram willingly consented, quickened, it may be, by the knowledge that Solomon was not wholly dependent upon him. The Edomites, then subject to Solomon, were accustomed to navigate the Red sea, and possibly beyond it, though they had not gained the skill or daring of the Phœnician sailors.

However this may have been, Hiram entered heartily into the undertaking, and soon the ports of Ezion-geber resounded with the blows and cries of the multitudes of workmen, busy in building such ships as the Phœnicians were accustomed to send to Tarshish, (supposed to be Cadiz in Spain) and hence were called "ships of Tarshish," although their destination was far different. The interest which Solomon took in the matter may be learned from the fact that he went personally to Ezion-geber, to hasten the preparations and to witness the departure of the fleet. This is a beautiful sight at all times, but must have been doubly so to Solomon, who gazed upon the first fleet of the children of Israel, a sight altogether new to him. After three years the ships returned richly laden with costly and rare commodities.

In accordance with Jewish custom the parts of a year were reckoned as years; hence, three years may mean one year with the parts of two others, and may thus mean really but a little more than one year. In the same manner Christ is said to have laid in the grave three days, though he was laid there Friday night, and rose Sabbath morning.

Beside the articles of commerce, these ships brought many objects of natural history from the countries visited. These consisted of great quantities of gold and silver, and of different kinds of wood, especially the algum tree (supposed to be the white sandal wood,) ivory, and various animals, among which the monkey and peacock are mentioned, probably from being the most remarkable.

It is probable that plants and seeds were also brought, though they are not mentioned. Yet it is a curious fact, that in the grounds near the "fountains of Solomon" near Bethlehem, where Solomon had a rural retreat, a number of plants are found, self sown from age to age, which do not occur any where else in Palestine. According to tradi-

tion, here was the "enclosed garden" mentioned in the "Song of Songs."

But whither went these ships? Where were these various commodities obtained? The answer is plain—to Ophir. And where was Ophir? Ah! that is the *questio vexatissima* in this case.

Without a labored discussion we think there are a few facts, which when properly considered will enable us to locate Ophir, and this upon the plain principle that we judge whence a ship has come by the nature of its cargo. What then was the cargo of these ships? Gold, silver, alnum wood, monkeys and peacocks. Now the gold and silver might have been obtained from many of the Arabian ports. So also of the alnum tree; it could be found on any of the Indian coasts, but not on the coasts of Arabia or Africa. Monkeys also would be found in all the Eastern countries. The peacock alone remains to be accounted for. That the peacock is the bird referred to here there can be no doubt. All commentators agree that *Thuki* is the name of the peacock. The name itself is not of Hebrew origin, but was introduced along with the bird.

Where then is the peacock found? In India, that is its native country; and it is found wild and domesticated along the coast from Camboge to Ceylon.

Now we do not assert that this was the Ophir of Solomon, but we do say, that how much soever the voyage might have extended beyond this, it did reach the shores of India, where all the products might have been obtained, and where *one* could *only* be obtained.

This voyage might have passed around the golden Chersonese, where the people to this day call their gold mines *Ophir*. They may have passed around to China, as we know that at a date much later than that of Solomon, a large trade was carried on with China. Articles of Chinese manufacture, with legible Chinese characters upon them, are found in some of the ancient tombs of Egypt.

Heeren suggests that Ophir was not the name of any place, but a general term applied to all the countries contiguous to the African, Arabian, or Indian seas, just as we call those regions the East, or the East Indies.

If so, the voyage to Ophir will be pretty clearly mapped out. An ingenious philological argument remains to be mentioned. "If you take away the O from OPHIR, there remains PHIR, or if you like, PIR, which is the essential part of PERU. Or if you retain the O and place it at the end, instead of the beginning of the word, you have PIRO—which is, we may say, the very same word. Moreover, Ophir was noted for its gold, so is Peru: therefore Ophir is Peru!"



And so Solomon discovered America, and not Columbus!

Solomon carried on also a large commerce with the East overland, and as his territory extended to the Euphrates, he necessarily monopolized the vast wealth of those provinces lying upon, and beyond that stream. For securing this trade he built commercial cities, the most noted of which was "Tadmor in the wilderness," the Palmyra of history, whose magnificence long remained, and whose ruins astonish the beholder, as he comes upon them after a weary march across the desert. Tadmor was built upon an oasis in the desert, made fertile by an abundance of water, which compelled all the caravans to pass that way. It was called the city of Palms, and controlled all the vast commerce that was carried on between the East and Egypt. The ruins of the city are of two kinds, the more ancient are mere hillocks of rubbish, covered with soil and herbage, among which undoubtedly we are to look for the remains of the architecture of Solomon—the more magnificent is doubtless of later date, belonging to the time of the later Roman emperors.

These ruins cover a sandy plain stretching along the base of a mountain range called Jebel Belaes, which separates the Great desert, from the desert extending westward toward Damascus. The lower eminences are covered with numerous towers, the tombs of the ancient Palmyrenes, in which are found memorials similar to those in Egypt. They may be seen at a great distance, and produce a striking effect in those desert solitudes. Beyond these hills lie the ruins of the ancient city. The thousands of columns scattered over the area of the ancient city for a mile and a half, some erect, and others fallen, may be likened to a forest. The city is upon an area slightly elevated above the surrounding desert, and of about ten miles in circumference, which the Arabs maintain was the site of the ancient city, as they find ruins wherever they dig within this space. Remains of an old wall are found for about three miles, but this was built after the ruin of the old city, by Justinian, to preserve the better portion of the ruined city.

Volney well describes the general appearance of these ruins. "In the space covered by these ruins, we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, or a triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length, that similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself; on all sides we behold nothing but subverted

shafts, some whole, others shattered to pieces, or dislocated in their joints ; and on which side soever we look, the earth is strewed with great stones half buried ; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust."

The present Tadmor consists of a few peasants' huts clustered around the great temple of the Sun. This temple is the most magnificent ruin of Palmyra. "The court by which it was enclosed was 179 feet square, within which a double row of columns was continued all around. They were 390 in number, of which about 60 still remain standing. The temple was a quadrangular building, surrounded by columns, of which 20 remain, though without capitals, as these were of metal and have been plundered."

At one end is now the humble mosque of the village. And this alone remains of the city of Solomon, and the still more magnificent capital of Zenobia, the Queen of the East. In its beauty it was embowered in palm trees. But a few now remain, and it is fast sinking into the desert.

Under Solomon, too, we first learn of the commercial intercourse carried on with Egypt. This grew up to be of greater importance than the voyages to Ophir. Of the commodities which Solomon received from Egypt we have mention, but not of those articles he gave in exchange. These are not difficult to be discovered, however, as many of the common products of Palestine could not be grown in Egypt, and hence would find a ready market there.

Of these, oil, the pure olive oil, was one of the most important. The olive tree did not grow in Egypt, but reached its greatest perfection in Palestine, growing in shallow soils, and even springing from the fissures of the rocks where there was any soil. Hence, "oil out of the flinty rock," Deut. xxxii, 13, was one of the blessings promised to the chosen people. So too of wine, for though it was produced in Egypt, yet not in large quantities. But in Syria the grape reaches its greatest perfection. And hence, large quantities of wine were made for export. Honey also was an article of large export.

In return Solomon received horses, chariots, and linen yarn. These horses as shown by figures on the tombs, were of a peculiar graceful and elegant form, rather heavier than the modern Arabian horse. The chariots were light, and yet compact and solid, as is shown from the paintings. The price which Solomon paid for these is given, namely, for a chariot 600 shekels, and for a horse 150 shekels.

As each chariot had two horses, a chariot and span would cost about 500 dollars of our money. These horses and chariots Solomon

provided "for all the kings of the Hittites, and for the kings of Syria." But he did not alone buy to sell, but formed an army of 1400 chariots and 12,000 horses, which gave great dissatisfaction to his people.

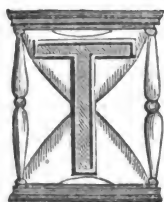
But the long and peaceful reign of Solomon drew to a close, and he slept with his fathers. Under his son the kingdom was divided, and a large portion of his kingdom passed away from the inheritance of his posterity. Let the veil drop over his folly and weakness, and remember him for his wisdom, and for having reared the first great temple to the living God.

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#### TIDINGS FROM MINNESOTA.

BRO. MOORE :--

ST. PAUL, Jan. 15th, 1856.



**HIS** is a large country up here, and we are a fast people, and growing some, although pretty much *froze* out since Christmas. Cold? I guess you would have thought so, had you been here; lucky for us the thermometer was no longer on the lower end,—mercury "squatted" (thousands do here) away down in the bottom; hid away; got scared; rolled up into a little ball and staid there. But cold as it was, the delegates to our Grand Lodge were prompt. Roll call found each Lodge (six) represented; some from a two days ride distant. (Therm. 36° below zero.) Is not there an exemplification of the love of Masonry way up north here among the Indians, that proves we have worthy Masons among us? *We do not pay our delegates!*

We were in session four days. The utmost harmony and entire unanimity characterized all our proceedings. Three new Charters were granted, and a new Constitution adopted.

Grand Master Sherburne's address is a very able Masonic document, and will excite considerable attention, particularly that portion which relates to Confederation. He recommends a General Representative body, with appellate jurisdiction only, to be composed of one Representative from each Grand Lodge; his actual expenses to be paid by his Grand Lodge; said body to meet once in two, three, or four years, only when necessity should require—no new titles.

I will send you the proceedings as soon as they are published.

The Order is in a very flourishing condition in this Territory. Two applications are now before me for dispensations for new Lodges.

Two years since, in those localities, the only residents were the Red men of the Prairie; and now, although the land has not yet been surveyed by Government, from 30 to 75 miles west of the Mississippi river there are flourishing towns,—in one, nineteen Masons, in the other, eleven.

A Brother traveling through the country south of the Minnesota river to the Iowa line, from the Mississippi river west, will find many and many a Bro., Comp. and Sir Kt. I have been surprised, time and again, in traveling over our broad prairies, or through the woods, to come upon a small Log house, 10, 15, or 20 miles from any other house, to find the occupant a Bro., Comp. or Sir Kt. They come to us from every State in the Union; from Canada, from Europe, from everywhere. About one half of our Territorial Legislature are of the same stamp.

Bro. Moore, come up and see us; go over the Prairies with me; view our beautiful Lakes, Forests, and broad Streams. Visit the log-huts, shanties, &c. You will find in that rough dressed backwoodsman, one who has visited the Inner Courts; who remembers well, what he saw, heard, and felt; that other one has passed the circle of perfection, and is very circumspect; secrecy and silence he regards as virtues, but his eyes glisten at the sight of a square, and will talk of the Book of the Law, or Ark of the Covenant; but speak to him of Constantine's vision, and he will take you to his heart. His cabin, his team, anything you require in his power to grant, is done for the word. Such, Bro. Moore, are a large proportion of Minnesota Masons. Warm hearts, open hands, and faithful breasts. *Come and see.*

Don't understand me as claiming any merit, for warm hearts, &c., 'tis legitimate. Masons must of necessity so be, if they are Masons. I have traveled extensively, and never yet found an asylum closed to the stranger, and such as was had or required, was freely given.

Fraternally Yours, &c., &c.,

A. T. C. PIERSON.

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MINNESOTA REGISTER, ST. PAUL.

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#### BEAUTIFUL SENTIMENTS.

The following truly Masonic sentiments are from the pen of Rev. Bro. Ed. Fontaine, Rector of an Episcopal church in Austin, Texas. They are so full of truth, and so beautifully expressed, that we know our readers will be pleased to see them in the Review. We recently heard it intimated from the pulpit, by a clergyman of this city, that Masons permitted Masonry to interfere with their religious duties. We regretted to hear such a remark, for it has no foundation to support it. The venerable author of the following remarks, who has *had an opportunity to know*, testifies very differently.—ED. REVIEW.

In youth, when the world to the mind is new and bright, and the hopeful and emulous young spirit looks forth upon life's unexplored and ample field, ready for action and panting for renown, *then* every prize which glitters in the delusive landscape is sufficient to excite its ambition, and to call forth its energies; and tasks like this imposed upon me by your complimentary kindness are performed with delight.

But when we have lived long enough to learn the emptiness of fame by a familiarity with its airy notes, and to know the *vapidity of worldly pleasure* by repeated draughts from her cup; when we have seen all of earth we care to know; when we have passed through all the verdant and blooming bowers on the *sunny side* of life's Mystic Hill, stood upon its summit, and commenced our descent in the *shade to shadows* deeper still, which rest upon the *dark vale* beneath, vanity can tempt the enlightened soul no more. The *laurel* no longer attracts us. "*The evergreen acacia*," is a more pleasing object. *That* grows amid the shadows and blooms above the portals of the tomb which must soon receive us. Its perennial roots clasp our *buried treasures*; and its flowers spring, and its fragrance ascends to the skies, and point our

hopes to friendships and cherished realities which have vanished from earth, and are shining forever above the stars.

If we have walked life's "checquered pavement" well, and thankfully received, and piously used the various gifts of providence strown for our enjoyment around its "beautiful borders," purer motives, and holier aims incite us to action in mature and declining age. The *Masonic exercise of Christian faith, hope and charity* fills us with incentives to put forth efforts in the celestial work of benevolence to man and devotion to God, far more exalted than the vanity and ambition of giddy youth and corrupt manhood can inspire. *The proper practice* of the principles of our ancient and time-honored institution cultivates all that is pure and excellent in the human soul. The old and well-tried Mason loves his fellow-men, his country, and his God, with a deeper and more ardent affection as the end approaches, when he must *leave the one, to go to the other*; "friendship's pure and hallowed fires" burn *brightest* in his heart, when the frost of years are *whitest* upon his head; and the longer he has served our venerable order, the more willing he is to do *for her sake* all that duty requires or gratitude demands.

Each succeeding year of my masonic life, from early manhood to the present hour, I have found my attachment to Masonry strengthened as I have learned its principles better, examined its past history more thoroughly, and witnessed its beneficial influence upon the age in which we live.

It is from an enlightened conviction in regard to the true character of this *most ancient* of all *human institutions*, that I render homage to it as the most *useful* which has ever been established; and prompted by this conviction, and the sentiments of veneration and gratitude which it inspires, I willingly perform my present task, and gladly join her sons this day in honoring the parent of so much that is good. I only regret my inability to twine a chaplet of brilliant and costly gems worthy to be added to the many priceless wreaths which encircle her radiant brows. \* \* \* \* \*

1st. I love her for the services which she has rendered to mankind. In all civilized lands from the times when the foundations of Noph and Nineveh were laid, until St. Paul's Cathedral in London was built, her hands have erected every noble monument of art, which has adorned the earth, and from the pre-historic ages, to the 16th century, her lodges preserved the secrets of science, and diffused the refining influence of the fine arts, until the invention of printing made it no longer necessary to confine her ancient treasures of the mind within her colleges and Lodges. All of Egyptian and Assyrian wisdom and strength, and of Grecian elegance worth preserving; the valuable stores of learning of the ancient orient; with all the intellectual light of antiquity, she has preserved through the revolutions and gloom of the middle ages, revealed them to modern times, and showered them profusely upon Western Europe and upon the vast regions of our own hemisphere.

Her Lodges were not only the preservers and disseminators of the lights of the liberal arts and sciences, in those dismal centuries when

all Christendom seemed spell-bound by superstition and tyranny ; but they were the guardians and radiators of the principles of civil and religious liberty. Masonry has never been rebellious and revolutionary in her character ; but she has ever been disposed to submit quietly, and to yield a loyal aid to the legal authority of all governments. Yet she has been sometimes forced to act in self-defence, when powerful usurpers in Church and State have attempted to crush her freedom, and to destroy the inalienable rights of man. In all such contests between the oppressed and their oppressors, like that now waged in Peru and in some other States of South America ; and in the recent efforts at reform, and the present revolutionary movements of Europe, she has always firmly stood, and will be ever found arrayed on the side where patriots vanquish or die. Of this, we need no better proof than is afforded by the numerous royal and papal edicts and bulls which from age to age have been thundered against her ; but which have only gleamed like harmless lightnings upon her ancient bulwarks, revealing their strength unscathed, displaying their gray and moss-grown turrets, *defiant alike of the sword of despotism and the scythe of time.*

\* \* \* \* \*

What is the true spirit of Masonry ? Trace her progress through time, and number its elements as they have been added to make it. Blend together the cultivated taste of ancient Greece ; the courage and fortitude of ancient Rome ; the chivalrous gallantry to woman which enobled the knights of the middle ages ; the heroic valor and enthusiastic devotion of the crusaders ; and combine all that fires the soul of the poet, the prophet, the patriot, the sage, and the saint, and you will have displayed the spirit of Masonry.

No man can be a true Mason who is not a lover of all that is beautiful, useful, venerable and sacred. He must be magnanimous, generous, and just. He must be gentle, courteous and modest in peace and in private life ; but firm and fearless in council and on the battlefield, in civil commotion and amid the storms of war. \* \* \* \*

During all my ministerial life, I can testify, that the most steady and reliable men I have ever admitted to the communion ; the most firm and zealous laymen ; the most enlightened, liberal, high-toned, and in every respect capable and useful officers of the church, and the most lasting, congenial, and devoted friends with whose support I have been blessed, have been *Christian Masons*. They are rightly trained for their Christian duty. Their principles and sentiment are of the right stamp ; and in their friendship I can trust.



Association gives to life more than half its pleasures. Take away from the summer scene its beautiful sun and you envelop it in gloom. Its physical features are the same, but it has lost the power to please the eye, so with life. Its joys and beauties are alike enlivened and illumined by the bright glow of the sunlight of Association.

## MICHAEL IMMERMAN KREIDER.

**H**E announced the death of our beloved Past Grand Master, M. Z. Kreider, M. D., at the time of its occurrence. We also gave a brief sketch of his Masonic history, and placed on record our sense of his many excellencies. After his decease, the Grand Master of Ohio, W. B. Dodds, Esq., requested our M. W. Past Grand Master, William J. Reese, to furnish an appropriate notice of the masonic life and character of Bro. Kreider. This request was complied with, and the notice is published with the proceedings of the Grand Lodge of Ohio at its last annual communication. We take the privilege of making an extract from that report, as it contains some general truths not so often referred to as they should be, though of great interest to every Mason. They are written, too, in that chaste and beautiful style for which our M. W. Brother Reese is so eminently distinguished.

ED. REVIEW.

I have said that he entertained a profound regard for Masonry, viewing it as a practical institution, conducive to the highest utilitarian ends, and that consequently it both enlisted the affections of his heart, and called into requisition the best powers of his mind, whether in the subordinate bodies, or in the chair of the Grand Lodge. What—permit me to ask, and the question is not an irrelevant one—what has sustained it as a human organization during the long centuries of its existence, and maintained it changeless and intact in the midst of universal change? Beyond all peradventure, it is the divine principles which underlie its representative rituals.

Unquestionably the real mission of Masonry upon the earth has been to commemorate the ONE only living and true God, and to vitalize the sentiment of human brotherhood. It were folly to suppose that the time will ever come again, when our members will be required to become Masons in the handicraft sense of that word; its parentage necessitated its being written in the analogical alphabet of the East, hence it became symbolic or speculative in its very inception, and it utterly fails to eliminate its grand design, when it fails more largely to propagate those great practical truths which constitute the essentiality of its life. When the magnificent Temple at Jerusalem was about to be dedicated, the priests brought the Ark of the Covenant of the Lord into the most holy place, under the wings of the golden cherubim, and “there was nothing in the ark save the *two tables* which Moses put therein at Horeb.” On one of these were written the supreme requirements of man toward God, and on the other his moral obligations to his brother man. These constituted the innermost things of the typical ceremonial worship under the old Theocracy. But its types have long since merged into their supreme anti-types. The unapproachable vail which shrouded the Holy of Holies of that Temple, has been “rent in twain,” its shadowy priesthood and their bloody oblations have passed away forever, and even the tables of stone cease themselves to be significant, when the Almighty imprints the laws of his true worship upon



the human understanding, and writes them in living characters in the human heart. Men do not now require any traditionary cabala to perpetuate in their memories "*the sacred name of Deity*." The natural sciences have begun to be *Christianized*, and are demonstrating upon a thousand altars the invisible things of the unseen God, from the visible facts of the material creation, and the idea of a universal brotherhood, or what is the same thing, the perfect equality of universal man, in the Divine sight, has grown up to be a tangible and blessed reality. It is mirrored in every phase of our dominant ecclesiasticism; it forms the bases of governmental organizations; it *lives* in national constitutions, and is acknowledged in millions of hearts as the grandest of political facts. It has inaugurated the commencement of a long era of superb consequences, and the day can not be far distant when lightning messengers will leap to carry the majestic, colossal truth, flashing through the world. Other societies have caught the spirit of our institution, and have grown up under our very eyes, outstripping us by great odds in the comprehensive beneficence of their doings. I need not point to many such, which, as mere alms-giving and donation associations, are less partizan, less sectarian, and therefore more practically useful in their operations. But surely our beautiful charity means something very different from this. It will not do to cramp it within the narrow limits of an eleemosynary definition. Thus to dwarf it is to kill it. It demands a freer, wider, much more lofty range of existence, because it is in its essence a constituent of the life of God. And He has raised it immense distances above such on interpretation, wherein He warns us that one "may speak with the tongues of men and of angels," may possess all knowledge, may understand all mysteries, may bestow all his goods to feed the poor, and without charity, be nothing worth.

We have read of the single grain of corn exhumed from the wrapping of a mummy, after a repose of forty centuries, which, when planted, sprang up and increased and multiplied; covering broad and laughing fields with its golden harvests. It will not be thought fanciful or irreverent in me to say that if our ancient Order should anywhere fail to discern the day of its visitation—if we supinely permit others to monopolize the soil of our rightful inheritance—if we allow them without our co-operation, to scatter broadcast to the sun and the shower, the precious seed corn committed to our husbandry—that the time may come to us when the inner veil of our temple shall be "rent in twain," and when intelligent and rational men will fail to recognize our ceremonial rituals other than as the idlest of frivolities, or at best, the time-stained hieroglyphical wrappings of a collapsed and worthless mummy.

I do not say, because I do not actually know the fact, that these lofty views of Masonry first induced our Brother to regard with veneration *all* religious truth; but they have had such an influence on the minds of thousands, and I can not conceive it a detraction to any created intellect, to suppose that such a tendency is not only possible, but very probable, and it may, therefore, naturally have led him to avouch his supreme obedience to God and love to his neighbor, and to preach

and practice them within the communion and under the blessed influence of a visible Christian church.

I can not close this communication without inviting your attention to one beautiful trait of *true* Masonic character which particularly signalized his deportment, and rendered his intercourse unaffectedly lovely and agreeable in all the social relations of life. No one can remember a single instance where he ever indulged in *detraction of the absent*, but many memorable ones to the contrary. As an intelligent physician, he was of necessity required to explore the ramified physiology of the physical man, but at the same time he seems to have caught a glimpse, if not an insight into the deeper and more wonderful physiology of the inner or spiritual man, of its irresistible proclivity to hereditary evil, and unless supernaturally assisted, its certainty to succumb under the mysterious influences of temptation. He had learned the profound meaning of the requirement to "put on the whole armor of God," as in such cases the man is called to *wrestle*, not "against flesh and blood, but against principalities, against powers, against the prince of darkness of this world," and the subtle spiritual soldiery he invokes to his assistance; and so indoctrinated, he was kind, and gentle, compassionate and forgiving, and became fully imbued with the rationality and divine wisdom of that high command, "Judge not, that ye be not judged," knowing that wherein he judged his brother, he condemned himself. I suppose it is only from such a source as this, after a painful self-analysis in the light of inspired truth, that any person can arrive at such a course of action. It is only when the individual man has unlearned his individuality, when he can come into the presence of his great Creator, confiding because he is filial, loving and therefore unabashed, *naked*, it may be, but not *ashamed*, when he can rationally discriminate the fruits of the tree of the knowledge of good and evil, and *eats* of the tree of life, after he has conquered that most difficult of all human lessens, that *in himself* he is intrinsically nothing, but that in God alone he most *literally* "lives, moves, and has his being," that he *can* be at all prepared to comprehend the depths of the infinite DIVINE LOVE. From its gushing and glowing influx, he becomes the living *image* and *likeness* of his Maker, and is thus fitted and equipped to consummate in practice the great end of all moral teaching, and come up to the measure of the stature of heavenly ethics, in "rendering unto others as he would have others do unto him."

That portion of our prescribed "Funeral Service" has always appeared to me very touching and admonitory, where, when the Lodge is assembled around the confined remains of a deceased member, the Master, among other interrogatories, is taught to inquire of them if his name shall be lost upon the earth? and they answer—"We will treasure it in our memories—we will record it in our hearts—it shall live in the exercise of his virtues." If the single sweet and catholic trait of our departed Grand Master, which I have attempted so imperfectly to delineate, shall *thus* become vital in their actions, he will not have lived and acted among his brethren in vain.

Many names grace our ranks, more attractive in the public gaze, because more prominent and brilliant than his; we have enrolled in our

membership those upon whose touched lips Senates have hung fixed and exhalted ; from whose comprehensive councils movements have been generated affecting the stability of States and the social happiness of millions ; men who, in the drama of life, have played its loftiest parts, with a continent for their stage, and its people for their audience. I am not so insane as to attempt to insinuate any parallel between his and such brilliant exhibitions of "acted life;" the elementary differences do not admit of it; but take him in the particular sphere in which he played so well *his* appointed part, carved out by the brave energy of the boy amid a host of glaring and hostile impediments—take him as the self sacrificing, active, and useful man, winning troops of friends by his guileless urbanity and singleness of character, by his social, genial, and *humanizing* intercourse—take him in *all* the walks of life in which he moved and acted, and there *are none* of the high names we take such pride in, which are more suggestive of beautiful models for imitation than his. This is not vain eulogy, but fact, and it is not treason against the living to tell the truth of the dead. As a member of our order, we all of us knew him and loved him. From that eventful moment in his novitiate career when, as an untried Apprentice, he was placed in the northeast corner of the Lodge to receive the significant lesson of its degree, until in that more eventful period when he fulfilled in their amplitude the intents of its teaching, as with calm and loving confidence he yielded up his spirit unto God who gave it, he performed all things well, and bequeathed to us in his hour of death the rare example, unmarred and unmutated, of "a just and upright Mason."

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#### THE OBJECT OF OUR LECTURES.

BRO. MOORE:—



It has often seemed to me as I have witnessed Masonic labors, that the object of our ceremonies was little understood, by the workmen. Who has not been present at an initiation, passing and raising, where the only object was, to get through ceremonies in the shortest possible time, where all that was monitorial was passed over with the simple remark that the candidate could look it up at his leisure? In such a ceremony the initiate of course learns nothing or next to nothing of Masonry. Nor is his mind led to a course of inquiry, which will insure improvement in the science as he grows older. I have supposed that the object of the ceremony and lectures was something better than simply to enable a man to call himself a Mason,—that in fact, the phrase "making a Mason," signifies something more than the mere making of a name. I cannot better illustrate my meaning than by embodying my idea of the form of an introduction to the second section of E. A. lecture. I do not give this

form as one that should always be followed, but only as a single part of the lectures which every Master of a Lodge should embody in his own language.

“MY BROTHER :—The first question which will naturally occur to you on your approach to a Masonic Lodge is, What is Masonry? And this question I will at this time attempt to answer for you, in order that as you are now laying the foundation of your Masonic edifice, you may do so, having always in view the object to be accomplished. Thus, when the Masonic trestle board is displayed and the tools placed in your hands, you may be able at once to observe the connection between the instruction and the grand object.

“Masonry then is the substance—the essence of that pure and undefiled religion which was practiced by men at the earliest day. We hold that the true worshippers of the living God were the founders of our institution. Under the name of the Disciples of Light, our ancient brethren were accustomed to meet and practice our virtues, and work in symbolic ceremonies. With them the arts and sciences were locked up in their mysteries; and to them were the revelations of the Supreme Being committed. The BOOK OF THE LAW, was entrusted to their keeping until such a time as mankind in general should be entitled to receive it.

“Previous to the time of Solomon it became known to the ‘Disciples’ that they might best please the Supreme Grand Master by erecting a temple to the honor of his holy Name, which should surpass in splendor and magnificence anything which had been before seen upon the face of the earth. They forthwith bent their minds to the perfecting of themselves in the Arts of operative Masonry. Although the art of building, as well as all other arts, as I just remarked, were known to them from the first, yet now they attained to a perfection in this, at this time, which had never been equalled before, nor has been surpassed since then. Upon enquiry it was found that David, by reason of his hands having been embrued in blood, was unfit to undertake and direct the work. The honor of presiding over the labor was therefore reserved for his son and successor, Solomon. To him God gave all the gifts and graces of mind necessary to the position which he occupied, insomuch that he gained the praise of being the wisest of men. From the great attention which our ancient brethren now gave to the work on which they were engaged, they soon learned to draw their symbols of instruction, and much of their work, from operative masonry. In the working tools of the operative mason they found the emblems of their mysterious practices, and secret cultivation of virtues. In the great work on which they were engaged, they found

an emblem of their own order, in which as perfect stones, each brother occupied his proper place, and all blended together by the cement of charity, in one harmonious whole.

“As Masonry was practiced at that day, so is it substantially now. Then the twenty-four inch gauge was used about the building to lay off the work, and in the symbolic building to guide to the proper division of time. In the latter sense we use it now, and learn by it that our time should be so divided, as to give an appropriate portion to the service of God and charity, another to the pursuit of our ordinary avocations, and still another to refreshment and sleep. They used the common gavel to knock off the rough edges of stones, thus fitting them for the finishing hand of the Master builder, and to be placed in the temple. So also, in the symbolic building, did the emblematic gavel become useful in removing the vices and superfluities of the mind, thereby as we say, fitting us as living stones to be laid by our great Master Builder in that TEMPLE not made with hands, eternal in the heavens. They used the square to determine the perfectness of their work, and establish its relation with the other portions of the temple. By it we also are taught to square our actions, and establish our position, so that as sound, well formed and trusty stones, each in his own place, the temple of Masonry, nor the neighboring work, shall lose any thing by their dependence upon us. By the compasses they circumscribed circles, or boundaries equidistant from the center. By them we are taught not to wander beyond the limits and bounds set for our conduct by the great Light, and by our ancient customs and laws which circle around it. Time would fail me, nor is this the appropriate place, to point out the whole series of emblematic analogy, by which we draw a beautiful system of morals and allegoric instruction, which may guide us to a virtuous life, and secure an abundant entrance into the upper Temple. Suffice it to say, that all shall be made plain to you if found worthy to receive it, as you advance in this and succeeding steps of your search for Masonic light. Masonry contains no unmeaning symbols and no vain ceremonies. And in your progress in the Royal Art, if attentive to the instructions you shall receive, you will gain a knowledge of the humanities of this world, and of the divinities of the other, which you will seek in vain for elsewhere, from a mere human source.”

I may be mistaken, but it is an honest opinion of mine that some such a simple lecture as the above in each degree, would do more to make good Masons of candidates, and thus advance the great interest of the order than almost any one thing. Nor let any old line mumbler of mummeries suppose that this is an innovation. I contend that

the Master of the lodge is placed in the east to set the Craft at work—to give them good and wholesome instructions, and not particularly to point at pictures. If the ideas in the above are not good and wholesome, then our institution is a humbug, and we are wasting valuable time with mere children's playthings. And again, how is the Master to set the Craft at work without telling them what to do?

It may be objected that such a lecture would take up too much time. To this I have to say, that an object in Masonry is to make *real*, rather than *nominal* Masons, and that to accomplish this object, whatever time is necessary *must* be taken. I would also say that we consider that the candidate pays for this instruction and has a right to it. It will not do for us to wrong or defraud him, even when he is ignorant of it.

The lectures of the character of the above in the F. C. and M. M. degrees would be much shorter than this, but still quite as appropriate. They are such as will suggest themselves to every intelligent Mason whenever he approaches the chart. And, moreover, the Master should prepare himself in other portions of the work to give it in an intelligible style. How few Masons there are comparatively, who have the remotest conception of the fair field to which they have gained admission! And how much is there in Masonry which even the most studious of us fail to arrive at! Yet, however, how well are we rewarded for our efforts by what of knowledge we are able to attain! Let us then at least point out to the neophyte the road which he may pursue.

In this and other like ways can we not bring Masonry back and up to its original design, and thus contribute to the decrease of that indifference and outright Masonic sinfulness which prevails to so alarming an extent in our order? In this matter I am no zealot. I am a Mason and a thinking man. I must look upon Masonry as all it pretends to be, and I believe it to be, or I must consider it the veriest foolishness upon the face of the earth. The fact is, we need a revival in Masonry. Let us stir up the dry bones and put some life into the institution. What say you, Bro. Moore? What say you all, brethren?

E. H. C.

Columbia, Texas, 1856.

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The heart of the Mason should be a fountain of generous emotions, of brotherly love, of charity and kindly sympathies. Do these virtues dwell in *your* heart?

## ST. JOHN AND DOMITIAN.

**I**T is often well to contrast vice with virtue, for by this means we discover the loveliness and attractiveness of the one, and the hatefulness and repulsiveness of the other. Bad men have sway, and tyrants rule over and oppress the poor—the virtuous—the good. But time rolls on, and the plans and purposes of God are matured; the haughty—vicious—bloody tyrant sinks to an ignoble grave, and his name passes to posterity as a by-word and reproach—scorned and execrated by every virtuous and pure-minded man. The memory of his victim, meantime, is cherished and his name and virtues are venerated for ever. We are reminded of this by a Lecture delivered before the Craft, in Covington, Ky., on the 27th of December last, by Bro. W. E. Arthur, Esq., a printed copy of which is before us. In contrasting the character of our Patron, St. John, with his vile persecutor, the emperor Domitian, Bro. Arthur is extremely eloquent and just in his remarks. We quote from it with pleasure, that others may see the contrast between the exemplar of Masonic ethics, and the Royal villain who persecuted him.—ED. REVIEW.

Domitian grasped the sceptre of Rome upon the death of his brother Titus. Domitian was perfidious and contemptible from his youth upward. And as his father and brother were each in his turn remarkable for *all the qualities* of a great Prince, Domitian was in his turn remarkable for *every quality* which *they had not*. If a man was to be singled out for speedy and inevitable ruin, it was only necessary that he should have *merit, popularity, learning, talent*, and his *doom was instantly sealed*. He expelled all the philosophers and scientific men from Rome, and pursued, with a deadly malevolence, the followers of the *Lamb*. His viperous malignity searched even the provinces of his Empire for illustrious victims, and the holy and intrepid St. John was singled out for proscription and driven into exile.

In the *Ægean* Sea was situate a small Island. Amid the fitful convulsions which ever and anon, in the long intervals of time, new mould the face of nature, that bleak and sterile rock was probably lifted from the ocean's bed. In the time of Domitian it was the *paradise* of sterility and desolation. The tempest howled a mournful dirge amid its adamantine hills. The ocean surge foamed and hissed around its iron coast. Thus isolated, herbless and forbidding, hid away in the lonely solitudes of the deep, between two Continents, and despised by both, reposed the Island of Patmos. Marked out by nature as unfit for the habitation of man, it was just the spot which an imperial villain would search out and reserve for the living *sepulture of piety, genius and virtue*. Consequently to the gloomy wastes of that inhospitable and dreary rock, was consigned the illustrious, holy and hoary-headed disciple of the Redeemer of men—"the moss his bed, the cave his humble cell."

Twice imprisoned in Jerusalem, reviled and persecuted throughout Judea, proscribed by Princes and Powers, we now behold the Fisher-

man of Gennessareth, the chosen Companion of the immortal God, the venerable Divine and the inspired Prophet, an exile and an outcast from the face of man. But his spirit quailed not. Erect and undaunted, with his spiritual vision undimmed, his *faith, like the ladder which Jacob saw in his vision*, reached from earth to heaven, and he mounted upon the wings of *hope* to the realms of immortality. How admirable his fortitude! How immutable his piety! How hopeful his spirit!

"Eternal Hope! When yonder spheres sublime  
Peal'd their first notes to sound the march of time,  
Thy joyous youth began, but not to fade,  
When all thy sister planets had decay'd;  
When wrapt in flames the clouds of ether glow,  
And heaven's last thunder shakes the world below,  
Thou, undismay'd, shalt o'er the ruin smile,  
And light thy torch at nature's funeral pile."

The good, the brave, the truly great man improves even calamity for his own and his fellows' good! In proportion as sorrow and disaster press upon such a man, in the same proportion does he redouble his efforts nobly to surmount them, and bear his testimony to the *priceless value of truth!* For, verily, "truth is a divine attribute and the *foundation of every virtue!* To be good and true is the *first lesson which is taught us as Masons!* Accordingly that illustrious exile converted his dreary ocean cell into a Temple, wherein became audible to his prophetic ear the voice of the ever-living God:—

"Remote from man, with God he pass'd his days,  
Prayer all his business—all his pleasure praise."

Hunted down by the minions of Power and cast upon a rock in mid ocean, by the Tyrant of Rome, the heavens are opened to his spiritual vision—the mysterious plan of Jehovah is laid bare before him, and truths of the sublimest import are heralded through the *medium* of his *Revelation* to a ruined world. His words will continue to beam with heavenly lustre, when suns and systems shall have faded into nothingness. When the universe and all its orbs and all its worlds of fire shall have been swept into the gulf of the forgotten things of worn out time, the lonely Exile upon that sea-girt rock will ever stand, a monument of glory, among the foremost men of all time. His name and fame are consecrated emblems! Earthly Kings cast him out, but the King of Kings took him in and made him a Leader of the Hosts of the *Immortal!*

Not thus do the records of men speak of the *royal* Domitian. He lived to become a fitting victim of the cruelty which his own remorseless depravity engendered. He squandered the revenues of the State, he corrupted the morals of the people, *he imbrued his hands in innocent blood*, he became afraid of the face of man, he hid himself in the guilty recesses of his palace. The dagger and the "ingredients of the poisoned chalice" daily furnished his pusillanimous malignity with *virtuous sacrifices*; until finally, having become no less impotent than despicable, he was ignobly strangled by his own minions and parasites, leaving a name to

"Blaze with guilty glare thro' future time  
An eternal BEACON of consummate crime."



No gorgeous palaces and lofty domes—no sceptered monarchs and imperial pomp decorated the meager domain of Patmos. Yet the fame of that Isle towers, in its pre-eminency of place, high above the crumbling stature of empires and floats in a sea of celestial lustre amid the hallowed associations of Calvary.

Nor so do the records of men speak of the *royal* Domitian's *royal* Rome!

“ There she stands,  
Childless and crownless, in her voiceless wo ;  
\* \* \* \* \*  
The Goth, the Christian, Time, War, Flood, and Fire  
Have dwelt upon the seven hill'd City's pride ;  
She saw her glories star by star expire  
And up the steep barbarian monarchs ride,  
Where the Cars climb'd the Capitol ; far and wide  
Temple and Tower went down, nor left a site ;  
Chaos of ruins ! who shall trace the void,  
O'er the dim fragments cast a lunar light,  
And say, “ here was, or is ” where all is doubly night?  
\* \* \* \* \*  
The Ocean hath his chart, the stars their map,  
And knowledge spreads them in her ample lap ;  
But Rome is as the desert, where we steer  
Stumbling o'er recollections ; now we clap  
Our hands, and cry “ Eureka ! ” it is clear—  
When but some false mirage of ruin rises near.”

#### GRAND LODGE OF ENGLAND.



NE of the causes of complaint, which the Lodges in Canada have made as a reason for the organization of a Canadian Grand Lodge, is that the Grand Lodge of England pays no attention to their complaints. Petitions and requests have been laid before that body, but after waiting patiently for months no reply could be obtained. It would seem that the Grand Lodge, or at least those who rule that Body, have such a high sense of its dignity and importance, that it can not stoop to attend to the complaints and petitions of its subordinates, nor deign a reply when applied to for information. That this is the case, has been repeatedly charged by those interested, and so far as we know has never been denied or explained.

This course of procedure on the part of the Grand Lodge of England, has become so oppressive, *even at home*, that the subordinates and members are beginning to loose their patience. Some of them are not so terrified at the presence of the aristocracy, but what they have ventured to speak out in tones that will be heard. The Grand Master has

been absent from his post at several of the recent sessions of the Grand Lodge; and at the Communication held in December last, neither the Grand Master nor Deputy was present. The first of these titled gentlemen could find time to attend convivial parties, but not time to attend to the important duties of his office. This constant neglect has finally stirred up an opposition, and some of the brethren have had the courage to utter their complaints aloud in open Grand Lodge.

At the recent Session alluded to, it was necessary to nominate (as is their practice) a candidate for Grand Master. The present Grand Master, having been negligent of his duties, as well as inefficient, and the brethren having endured it as long as patience *could* endure, raised an opposition. One of his friends having placed the present incumbent, the Earl of Zetland, in nomination, a Bro. Warren rose and said: "it was with great regret he found himself compelled to oppose the nomination. He felt, however, that any person was guilty of a want of moral courage if he allowed a motion to pass without entering his protest against it merely from feelings of false delicacy." He then stated that the G. Master had been excused for non-attendance at the last two Sessions of the G. Lodge on account of the alledged illness of a relative, but in the meantime "the name of the noble Earl had appeared in the newspapers as taking his pleasure at Goodwood." Bro. Warren then nominated the present D. G. Master, the Earl of Yarborough "as a fit and proper candidate to be elected their M. W. G. M."

The same complaints for inattention and neglect of duty, we see, are charged against subordinate officers also of that Grand Lodge. At a masonic festival held in London on the 30th of November, the same Bro. Warren rose to reply to a sentiment which had been proposed. The toast was complimentary to the Masonic Press, and if we are not mistaken, Bro. Warren is the Editor of the *Freemason's Magazine*, published in London. During his remarks he said: "It should be the endeavor of its conductors to merit the support of the Brethren, which he now asked them to extend as far as possible; at the same time, as he saw several Grand Officers present, *he must be allowed to complain that those Brethren connected with the Press were unable to obtain an answer to the simplest question at the Grand Secretary's Office.*"

Such being the condition of things, it is no marvel that complaints are made, not only at home, but in distant provinces of the Empire. When men are kept in office a long while, as is the case in the Grand Lodge of England, they are apt to conclude that the office was made for them, and not for their constituents.

The Brethren in Canada have taken a noble stand for their rights as

Masons, and we hope that they will calmly, prudently, but sternly persevere, until they are recognized by every Grand Lodge in the world, including that of England. Strict adherence to the Ancient Landmarks on their part, and the manifestation of a true masonic spirit, we are persuaded will secure this, and the "Grand Lodge of Canada" take a lofty position among her sister Grand Lodges.

We may be allowed to say that we think a great error is committed, at least in European Grand Lodges, in the filling of the offices from the wrong class of people. If possible a member of the Royal family is made the Grand Master; and if that cannot be done, a Duke or an Earl must be obtained. Why? Because they are more competent than men in private life? Certainly not; but because of their connexion with the nobility. This practice is at war with the very first principles of Masonry, which regards all men as upon the same level, and recognizes no distinction but that of intrinsic merit. Merit and qualifications may exist among the nobility, and *do* often exist. The Duke of Sussex was one of the most efficient Grand Masters that ever presided over the Grand Lodge of England; but Wren, Anderson, Desaguliers, and others we could name, who were from the people, were equally competent. If the Craft in England would throw aside this foolish deference to *titles*, in that which no mere title can ennoble, and seek for workmen among those who are meritorious, whether titled or not, the evil we think would be obviated.

We have noticed, we think, a growing disposition to follow in the same track in this country. In an Eastern Grand Lodge, not many years since, a man was elected Grand Master against the written protest of a minority, not because he was more competent than others, but because he was—a *Judge*! Not because he was a better man or better Mason than fifty others in the Grand Lodge, but because his official position had made him known *outside* the Order; not because he had been a faithful and zealous laborer in the cause, but because—but we will stop. Americans, as well as Europeans, are becoming quite fond of paying court to official position or an ample fortune! It might be well for us, even in this country, to remember that Masonry, in making up her estimate of worth and qualifications, does not recognize the *worldly wealth or honors* of the individual, but the *internal qualities*; and that her honors are due, not to titles or positions, but to merit.

Yet Masonry in England has done much good—great good. The members, as a body of men, have no superiors in that Empire. The orphan has been sheltered; the widow protected and provided for; and the aged and infirm, in decayed circumstances, have found a home and friends when all else had failed. A great work is still before our breth-

ren there, and we have no doubt they will accomplish it. The evils complained of will work out their own cure ; and the Grand Lodge of England will again be, as it was of yore, a light-house and a landmark to the Grand Lodges of the world.

ED. REVIEW.

### FAMILY CIRCLE.

CUMMINGSVILLE LODGE No. 253, Cummingsville, Ohio: By invitation we attended a meeting of this Lodge on the 17th of January last, and installed the officers. The affair took place in the evening at the Presbyterian church, the use of which was kindly granted for the occasion. The members marched in procession from their Lodge room, dressed in full Masonic costume, and many brethren from the city were also present. The church was well filled with ladies and gentlemen, in addition to the Craft, all anxious to witness what had never transpired before in public in that town. After the installation we gave a little address, and had some fine singing by a select choir. The Lodge appears to be doing well ; and as it is in safe and competent hands, we have no doubt it will continue to prosper.

Officers ; J. W. McMakin, W. M. ; Jas. D. Wright, S. W. ; E. M. Burgoyne, J. W. ; M. S. Terrill, Sec'y. Stated meetings, Thursday on or after each full moon. We must express our obligations to Bro. John McMakin, W. M., of McMakin Lodge No. 120, for his valuable assistance on the above occasion, in presenting the officers for installation.

HAMILTON, C. W.—The Lodge of Strict Observance in Hamilton, is what its name imports a Lodge *strictly observant* of the fundamental landmarks principles and practices of Freemasonry. We are glad to see that it has taken its position under the banner of the Grand Lodge of Canada, and we should be glad to see every Lodge in the Provinces do the same. The Lodge is in great activity, and doing a good work for Masonry. May it ever continue. The principal officers are ; John Osborn, W. M. ; Wm. Bellhouse, P. M. ; Thos. Lee, S. W. ; Samuel G. Patton, J. W. ; Richard Benner, Tr. ; Henry Grist Sec'y. Stated meetings, third Thursday in each month.

**GRAND LODGE OF TEXAS.**—This body held its annual Communication in Galveston, in January last. We learn there was a very large attendance, and a very interesting session. The Craft marched in procession through the streets of the city, and had a grand banquet in the evening, at which there were present between seven and eight hundred persons. The officers elected for the present year are,—B. F. Sexton, M. W. G. M.; John B. McMahan, D. G. M.; J. E. Cravens, S. G. W.; Henry Sampson, J. G. W.; Wm. Stedman, G. Tr.; A. S. Ruthven, G. Sec'y.

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**GRAND LODGE OF MICHIGAN.**—This body held its annual Communication in Detroit, January last, at which seventy-four Lodges were represented—there being eighty-five in the State. We have not yet received a copy of the proceedings, but hope to ere long. The following officers were elected for the present year; G. C. Monro, G. M.; H. S. Roberts, D. G. M.; W. C. Ransom, S. G. W.; J. B. Hamilton, J. G. W.; James Fenton, G. Sec'y; B. Cogshall, G. V. and L.; R. W. Landon, S. G. D.; E. R. Merrifield, J. G. D. We are pleased to see our old friend, Bro. Fenton, still in the office of Grand Secretary; we doubt if a better one could be found in Michigan.

**THE GRAND CHAPTER OF MICHIGAN**, held its annual session during the same week, at which the following officers were elected. M. Shoemaker, G. H. P.; H. B. Shank, D. G. H. P.; F. Booher, G. K.; F. French, G. S.; R. S. Cheney, G. Sec'y; W. H. McCowebber, G. Tr.; Rev. F. Blades, G. Chaplin; J. M. Crocker, G. C. H.; R. W. Landon, G. R. A. C.

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**CLEMENTE AMITIE.**—This is a new Lodge recently organized under Dispensation at Unionville, Morgan County, Ohio. Our old and valued friend, Dr. J. S. Reeves, is the W. M. We are gratified to learn that the new Lodge is doing good work,—none being admitted but such as are found *worthy* after the most rigorous investigation. We have no fear for this young Lodge while Bro. Reeves sits at the helm.

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**JOIET, ILLINOIS.**—Mt. Joliet Lodge No. 42, is still prospering finely. With efficient officers, and an active faithful membership, it contains all the elements of *wisdom, strength, and beauty*,—elements that must secure for it an eminently successful future. T. Q. Hildebrant, W. M.; Joel George, S. W.; H. G. Moore, J. W.; T. Hibbard, Sec'y.

WARREN LODGE No. 24, at Piqua, Ohio, is an old and one of the most active and prosperous Lodges in Ohio. Its zeal has not been *periodical*, but its progress has been regular and constant. *All* the departments of Masonry are steadily and efficiently worked by the Craft in that beautiful and thriving town—Lodge, Chapter, and Council.

The present officers of Warren Lodge are : W. N. Foster, W. M.; H. C. Landis, S. W.; D. N. Young, J. W.; S. M. Dickson, Sec'y.

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BRIGHTON, IOWA.—The Lodge at this place is young but zealous. When it was organized it set a high mark for itself, and seems determined to reach it. But few, if any, Lodges in Iowa work better than it, the members have a high appreciation of the sublime principles of the Order, and are endeavoring to reduce them to practice. On last St. John's day the members enjoyed a re-union and took supper together at the Hotel of Bro. Fleak, which was got up with his usual skill. All hands enjoyed themselves finely and all retired delighted with the pleasant and social festival. We may add that the members are fond of reading and study ; a larger proportion of them take the Review than any other Lodge in Iowa. We believe all but one are subscribers. Success to Brighton Lodge.

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HARRISON LODGE No. 219, Cadiz, Ohio. This Lodge meets the third Tuesday of every month. The officers are ; J. H. McMath, W. M.; J. P. Johnson, S. W.; Charles Patterson, J. W.; N. A. Hanna, Sec'y; W. S. Granfill, Tr. The Lodge is in a sound and healthy condition, and its members vigilant in the discharge of their Masonic duties.

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PADDY'S RUN LODGE No. 264, Paddies Run, Ohio. This is a new Lodge less than two years at work, but is progressing safely. Its officers are ; J. G. Vaughan, W. M.; E. Jones, S. W.; W. P. Brundage, J. W., J. L. Evans, Sec'y.

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IONIA LODGE No. 33.—This Lodge is located in Ionia, Michigan, and a correspondent, (M. O. W.) assures us it has few superiors. The members are all endeavoring to see who can best work, and best agree. P. H. Taylor, W. M.; J. H. Crosswell, S. W.; W. B. Wells, J. W.; F. Hall, Sec'y. They are about instituting a new Chapter in the same place.

THE ORDER IN CANADA.—Our brethren in Montreal recently enjoyed a festive evening, at which Dr. Bernard, the R. W. D. Grand Master, was called on for a speech, to which he responded most eloquently. We have not room for the whole of his remarks, but make an extract to show the views and the spirit of our brethren in Canada.

I give, freely, cheerfully give, to Freemasonry my time and money, my best talents and energies, because such is the constitution of my mind, that I can have no sympathy with national predilections, political prejudices, or religious sectarianism. And Masonry, repudiating all these, unites in a common bond of brotherhood men of the most discordant *opinions*, gives to all nations one language, and brings men of all religions to worship one God, at one altar. Go where you will upon the face of the civilized portion of our globe, and you will find evidences of the humanity and benevolence of our institutions, in its asylums, schools and colleges. It is true, it must be said to the disgrace of our past career in *Canada*, that although Masonry has existed here from almost the earliest period of our history as a country—yet no Masonic Temples adorn our cities. We have no asylums for our aged and infirm brethren, their wives and their widows; no schools for the education of the children of our indigent, or orphans of our deceased brethren; and this is unquestionably attributable to the defective system of Government and the abusive administration of that system to which we have been subjected. To the fact that a large proportion of the monies we have paid into our Masonic treasury has been sent across the Atlantic to assist in supporting European institutions, while large numbers of indigent brethren from Europe have been continually landing upon our shores, requiring relief and assistance from us. To the fact that considerable sums of our money have been constantly frittered away in supporting several petty, inefficient, useless Provincial Masonic Governments in Canada, and to the fact that more attention has been paid to the honors, titles and baubles of office, than to the substantial interests, the humane and beneficent purposes of our Order. A state of things which I regret to say too many seem, from the most unaccountable motives, to perpetuate; but a state of things which I rejoice to say, a much larger number are endeavoring, and I believe successfully, to do away with. It is a mistake to suppose it indispensably necessary that our little Canadian Benevolent and Social Institutions must forever remain subordinate and tributary to those of Europe—that there is not talent, judgment, wisdom and energy, sufficient here to manage our little local affairs without the necessity of sending thousands of miles to have every petty question of order and expediency settled. It is true, we have not the advantage of a titled nobility to give us its *prestige* and assistance; but there is a sufficiency of *Nature's own nobility* among us, I believe, to attend to our own little matters, and manage our own Institutions. And I have only to enjoin you, brethren, as befits my position, to be firm and unflinching in the support of your principles; and the accomplishment of your purposes; and we may yet see Masonic temples rising in our cities; Asylums, sheltering our aged and infirm, and Schools educating our orphans.

NORWALK, OHIO.—A Council of R. and S. Masters has recently been organized in Norwalk. Our venerable Brother, Platt Benedict, the first settler of Norwalk, and now over eighty years of age, is the presiding officer, T. Gibson, D. Ill. G. M.; M. R. Braily, P. C. W.; J. S. Felton, Tr.; W. Mitchell, Rec.; M. O. Waggoner, C. G.; C. Buck, S.

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PLATTVILLE, is a beautiful, thrifty, rural town, situated in the delightful Prairie region of South Western Wisconsin. The scenery around it is unsurpassed for its quiet beauty, mingled with features of the sublime, and possessing attractions that cling to the memory for years. We speak from experience, for though several years have passed since we visited the place, we see it yet in all its freshness, sparkling like a gem in the coronet of Nature.

Melody Lodge No. 2; is located in Plattville, and is very nearly the oldest Lodge in the State; yet it is still growing in strength and vigor, and extending its usefulness and influence as it increases in years. Its stated meetings are held on the first and third Tuesdays of each month. The officers are; J. M. Alford, W. M.; A. J. Galbreath, S. W.; J. F. Kirkpatrick, J. W.; Isaac Hodge, Tr.; J. H. Evans, Sec'y.

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MT. CARROLL, ILLINOIS.—A new Lodge has recently been organized in this place, and promises to be a prosperous and useful one. J. H. Bohn, W. M.; W. T. Miller, S. W.; Peter Holman, J. W. Bro. Bohn is one of our Ohio brethren who has transferred his fealty to the Prairie State. We have no doubt of his being a good and true Mason, and hope he may see a model Lodge established in his new home.

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LOUISIANA, Mo., January 9, 1856.

COMP. C. MOORE, DEAR SIR :

I have great pleasure in informing you that "Bond R. A. Chapter" was instituted at this place on the 15th of December last, under dispensation from the G. H. P. Thos. S., Miller, dated December 10th, 1855.

Comp. Dr. Edward Lea, H. P.; Comp. P. Draper, King; Comp. Rev. J. T. Worthington, Scribe; Comp. Charles G. Hunter, Sec'y; Comp. Jacob Block, Tr. Quite a number of "good men and true," have been exalted, and we have a prospect of a brisk winter's business.

We have also had a Lodge, "Perseverance No. 92," at work here since 1847, which now numbers some forty or more members. D. B.



W. Gorin, W. M.; John A. Robinson, S. W.; Dr. Edward Lea, J. W.; C. G. Hunter, Sec'y; P. Draper, Tr., etc. etc. The motto by which both Lodge and Chapter are governed in their works, is "Excelsior;" and I trust a few years will show us on as high ground, morally and intellectually, as any in the West. *So Mote it be.*

Respectfully and Fraternally,

P. DRAPER.

**GRAND LODGE OF MINNESOTA.**—This body held its annual communication in St. Paul, in January last. There are six Lodges in the Territory, and all were represented. We subjoin a list of the officers elected, and are very much pleased to see our old and particular friend, Bro. Pierson, presiding over the "sons of light" in the North West. We thank him for an invitation to "call up."

A. T. C. Pierson, M. W. G. M., St. Paul; H. N. Setzer, R. W. D. G. M., Stillwater; Thos. W. Lumbard, R. W. G. S. W., Shakopee; E. A. Hodson, R. W. G. J. W., Minneapolis; E. Case, R. W. G. Treasurer, St. Anthony; H. Reynolds, R. W. G. Sec'y, St. Anthony; G. W. Prescott, W. G. Dep. Sec'y, St. Paul; Rev. J. Penman, W. G. Chaplain, St. Paul; J. H. Stevens, W. G. S. Deacon, Minneapolis; G. T. Vail, W. G. J. Deacon, St. Anthony; G. L. Becker, W. G. Marshall, St. Paul; W. W. Phelps, W. G. Pursuivant, Red Wing; Lott Moffat, W. G. Sword Bearer, St. Paul; L. E. Thompson, W. G. S. B., Stillwater; C. T. Hays, B. Prestly, W. G. Stewards, St. Paul; A. Richardson, W. G. Tyler, St. Paul.

#### EDITOR'S DEPARTMENT.

**TWENTY SECOND OF FEBRUARY.**—Being unexpectedly detained in getting out the present number by the derangement of machinery in the printing office, we have reserved a little space, and only a little, in which to refer to this great National, as well as Masonic festival.

A brighter and more beautiful day never dawned upon the country, than was the twenty-second of February—the anniversary of our illustrious Brother, GEORGE WASHINGTON. Immense throngs from all sections of the country, as well as from distant states, crowded every hotel and swarmed the streets of our beautiful City. It was truly a gala-day, flags and streamers, and mottoes, were thrown out everywhere, and every house and every street was in its best holiday dress. Every body was in a good humor, and all seemed intent upon honoring the name and memory of Washington.

Our Fraternity, ever true in their attachments to their illustrious Brother made large preparations for the occasion. Invitations had been sent to every Lodge in Ohio, Kentucky, and Indiana, as well as to the Grand bodies of those states. The unfavorable condition of the roads at the close of our terrible winter, and the fact that the Ohio river was still closed with ice, prevented many from being here that would have been otherwise, and prevented our procession from being as large as it would have been; yet it was *very* large, and made an imposing display. Indeed, next to the military, they were the "ob-

served of all observers." The Templars, especially, were out in considerable strength, dressed in their peculiar costume and bearing the badges and banners of their Order. Their Grand Master, Sir C. Hanselman, was with them in command, and the General Grand Master of the G. G. Encampment of the United States, Sir W. B. Hubbard, was also in attendance. The Grand Master of Kentucky, Bro. Monsaratt, and other distinguished brethren from that State were also present. Indiana turned out quite a large force to swell the procession, and great numbers were present from the different sections of Ohio. The R. A. Masons, under the wing of Cincinnati Chapter No. 2, made a fine display of numbers and banners. Old N. C. Harmony Lodge No. 2, under the charge of its efficient and excellent Master, Bro. D. H. Mears, took the superintendence of the symbolic degrees. The Grand Master of Ohio being absent, the Grand Lodge did not convene; hence it was with much propriety that the old mother Lodge of the city—we had almost said of the West—should assume the post of honor and responsibility on this great occasion. But we have not time nor room to dwell in detail upon all the arrangements.

The general procession was organized at 9 o'clock, the Craft having the post of honor next to the military. The brethren of this City had procured a new banner expressly for the occasion. It was painted on silk, and finished in fine artistic style, and surmounted by the square and compasses. The banner contained a full length portrait of Washington in Masonic costume, a very good likeness. Over it were the words "OUR ILLUSTRIOUS BROTHER." It was a beautiful banner, and we believe attracted more attention than any other one in the procession. The whole *Masonic* department of the procession was under the charge of Bro. J. B. Covert as our Grand Marshall. Bro. Covert was dressed in the costume of the Templar, and mounted on a superb black charger. Though laboring under indisposition, he went through the labor and performed his part finely.

After the procession the Craft proceeded to Smith & Nixon's Hall, on Fourth street, where the farewell address of Washington was read by Bro. Caldwell, our Grand Secretary, and a brief address was made by himself. We had hoped that this last duty would have fallen into more competent hands—efforts having been made to procure some one from abroad,—but we were disappointed, and when *duty* calls we always obey. The singing was the great feature of the exercises. It was got up in great haste, and the choir had but one or two rehearsals; but they acquitted themselves in a manner that took everybody by surprise, and won for themselves the unbounded applause and gratitude of the Craft. The singing was under the direction of Mr. Murch, of the Union Chapel choir in this city, who deserves much praise, as also the ladies and gentlemen who kindly volunteered to assist on the occasion. Among the pieces were two original songs, written expressly for the occasion, at short notice, one by our esteemed Bro. Capt. G. W. Cutter; the other by Mrs. Sophia H. Oliver, both of this city. Both of them were appropriate, beautiful, and all that could be desired. Another song of great merit, written by Bro. E. W. H. Ellis, of Indianapolis, came to hand too late to be used. It was also written expressly for the occasion, and is worthy the distinguished

author. We shall favor our readers with these songs at a future day. We have not room for them in the present number.

At night we had a banquet at Masonic Hall, Bro. Bartlett kindly giving us the use of his College rooms without charge. Some Four Hundred brethren and ladies sat down to the tables; our venerable Bro. Col. John Johnston, the oldest Mason in the West, presiding, assisted by a number of Vice Presidents. Good eating, speech, sentiment and song enlivened the hours, and the evening passed off as such evenings always do when Masons and their wives meet on festive days. We should like to give further details, but have neither time nor room. We can only say it was a glorious day, and will long be remembered in the annals of Masonry in the Queen City. Our only regret was that our excellent Grand Master, Bro. W. B. Dodds, did not reach home in time to participate in the festivities of the occasion.

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COMPLIMENTARY.

MUSCATINE, Iowa, Jan. 12th, 1856.

CORNELIUS MOORE, Esq.:

*Dear Sir and Brother*:—It becomes my duty, as Secretary, to inform you that at the last stated meeting of Hawkeye Lodge, No. 30, of this city, a resolution was offered and unanimously adopted, electing you to honorary membership of the same. The Lodge, in this action, considered that it could not more truly benefit the great cause of Masonry than by acknowledging the services of those brethren who have generously devoted their time and talents to its advancement; and the Lodge asks your acceptance, feeling that it will by your so doing, rather receive than confer honor. Wishing you many years of successful labor, and hoping at an early day to see you again among us, I remain  
Fraternally yours, W. B. LANGRIDGE, Secy.

We insert the above in acknowledgment of the honor so unexpectedly conferred upon us, and consider it one of the most flattering tokens of the approbation of our brethren that we have received. Hawkeye Lodge No. 30, is one of the most flourishing in Iowa, and its members are among the truest and best we are privileged to be acquainted with. We assure our brethren of that Lodge that we regard it as a distinguished honor to be enrolled on its list of members, and hope to merit their appreciation of our labors by a consecration of whatever talents we possess in behalf of an Order, whose principles and practices are so much cherished by us all. With whatever zeal we could muster, we have devoted the maturity of our life to the elevation of Masonry, and we do not regret it. We shall not abate in our zeal as our days begin to wane, and when "our work is completed" we hope to receive the approval of the "Grand Master of all," and greet many of our brethren from a thousand Lodges in the Temple of God in the heavens. "*So mote it be.*"

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SPRING HAS COME.—The first day of March is *nominally* the first day of Spring, and with it is supposed to come the singing of birds, the genial sunshine, and the opening of buds; yet it is rare in this latitude that such is the case as early as the *first* of March. However it is Spring, and though cold and stormy winds may yet howl around us, yet we live in hopes that balmy breezes will blow to-morrow; and it will be but a few weeks at the farthest before the warm, bright Spring-time will come in all its beauty.

We shall gladly welcome the Spring. The extreme and continued cold of the past Winter has made us sigh for a more genial clime. But it is past,

now, and we look forward to flowers and fragrance, swelling buds and springing grass, the song of nature and the glorious Summer-time. With this No. of the Review will come the blue bird, telling our readers in its sweet notes that the "winter is over." To some of our readers away down along the Gulf of Mexico, this harbinger of brighter days appeared a month ago; and to others of our readers away up in Minnesota, it will not come for a month in the future. But it will reach all eventually, for all are cared for by the Grand Master above. Standing midway between the extremes, we send our greetings to all,—kind remembrance, good wishes, and fraternal love to our readers. The Winter is past: Spring has come!

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ENLARGED NO.—Our friends will discover that the present number contains *eighty pages*, sixteen more than usual. We determined at the commencement to give our readers, during the year, that very interesting work by Dr. Oliver, "*The Revelations of a Squire*," entire. We have found, however, to make good our promise we should be compelled to add sixteen pages to the present No., and shall probably have to do the same in the September No. This will cost us considerable, but we do it to give the work complete, and to show our subscribers that we are disposed to expend money on the Review in proportion to our patronage. We paid for the English copy of the "*Revelations of a Square*," \$3.75. We shall give the whole volume to our readers during the year, without trenching upon the room devoted to other subjects; and we add, gratuitously, these extra pages to enable us to accomplish it. As we have often said, the Review belongs to our subscribers, and its constantly increasing patronage shall enure to their benefit.

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BRO. PARVIN.—In our sketch accompanying the portrait of Bro. Parvin, in our January No., there were a few inaccuracies, two of which are of sufficient importance to require correction. The convention in Iowa City to organize the Grand Lodge, was held in Jan., 1844, and not 1846, as printed. Bro. Parvin was Grand Master of the Grand Lodge of Iowa but *one* year, not two, as stated in the sketch. These are the only inaccuracies of particular importance. As these involved dates and facts, we think it best to have them entirely accurate.

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RISING SUN.—Bro. Allen of Rising Sun Lodge No. 22, Ashtabula, Ohio, we presume is mistaken when he supposes Bro. Morehouse, in the use of the words "Rising Sun" in our last No., meant Rising Sun Lodge No. 22. There is a town and Lodge in Indiana named Rising Sun. Bro. Allen says the man referred to was at Ashtabula, but was detected as an impostor and sent adrift. We add, our brethren cannot be too careful in the examination of strangers.

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L. W. BORT.—We are requested by P. G. M. Bierce, of Akron, Ohio, to caution the Craft against a man by this name. He hails from Vernon, Ind., and has a diploma from that Lodge, and claims to be editor of a paper in that place. Bro. Bierce says he, Bort, "under false pretences, is swindling the Craft in Ohio." "Our brethren will take notice and govern themselves accordingly."

A. V. TALBERT, of Westfield, Ind., is informed that we have not room to discuss his questions. If he desires the "clandestine" Lodge to which he refers to be legalized, he should apply to his Grand Lodge in May next. Or, if he wishes to meet with the members of that Lodge, we have no doubt they will receive him; but he *ought* to know, if he is a Mason, that no countenance can be given to a clandestine Lodge, or to any one made therein!

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M. J. M. will please make his complaint to the Grand Master, as he is the proper officer to attend to such matters. Besides, we never reply to inquiries unless the writer gives us his name. We don't know *fictitious names*.

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HUBER, BARRET & Co.—We invite attention to the card of this house, which will be found on our cover. Our friends visiting Louisville will give them a call, as they offer superior inducements to cash purchasers.

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OBJECT OF OUR LECTURES.—We invite special attention to an article under this head in the present number. It suggests matters for serious consideration, matters that—in the present state of the Order—*demand* serious consideration. The writer says we "need a revival in Masonry." So we do. Not a revival to bring in additional numbers, but a revival in our efforts to impress great truths upon the minds and hearts of those already in. We need an *improvement* of the membership, instead of an *increase* of it. We think this of vastly more importance than additional members. If every Mason is well made, well instructed, and thoroughly imbued with the spirit of Masonry, we cannot have too many members; but unless they are, we have too many already. This work should begin just where our correspondent would begin it, and the Master is the one to begin. The responsibility rests upon him, and he should *feel* it and *meet* it. Think of this brethren, *think* of it and then *act*.

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CALLED.—Our old friend Bro. Morris, of the "Freemason," favored us with a visit a few weeks since. He looks as pleasant and good natured as ever, buoyant with hope and full of the fraternal sympathy of the Royal Art. We hope he may live many years, and always have an abundance of "the corn of nourishment, the wine of refreshment, and the oil of joy," with every other desirable good. Call again, Bro. Morris, when passing, and light up our *sanctum* with your pleasant smiles.

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PAGING.—In printing our last December No. of the Review, by some means the type giving the pages became misplaced in the form. The consequence was, that in a few of the numbers for that month the paging is incorrect. The *pages* are right, but the *paging* is wrong. Our friends intending to bind their volumes can run over that number and correct the figures of the paging. This will save them trouble in looking for articles in the index, the reference of the latter being to the pages as they *should* be, and not as they *are*.

## LITERARY NOTICES.

**THE CONSTITUTIONAL TEXT-BOOK:** A practical and familiar exposition of the Constitution of the United States, and of portions of the public and administrative law of the Federal Government. By FURMAN SHEPPARD.

This work is designed chiefly for the use of schools, but it is also a very valuable text-book and guide for every man. There is no branch of education more neglected than that which treats of the principles of our Government, and there are few branches more important than this. The book before us will be an invaluable assistant in this department, and it ought to be introduced into all our Public Schools, but especially in our High Schools; and it will be of great value as a book of reference and exposition to every citizen of this country.

Published by Childs & Peterson, 124 Arch st., Philadelphia. For sale by Applegate & Co., Cincinnati.

**PLAIN TALK** *and friendly advice to domestics; with counsel on home matters*, is the title of a work before us. It contains very sound and useful advice, counsel and admonition about home matters, which it would be well for all to read. We too often forget the practical matter-of-fact things pertaining to home and domestic economy and arrangements. This book will supply, in such cases, what is greatly needed. Published by Phillips, Sampson & Co., Boston. For sale by Applegate & Co., 43 Main st., Cincinnati.

**UNIVERSAL MASONIC LIBRARY.**—We are authorized to receive subscriptions for this work. The complete set consists of thirty volumes, bound in leather, uniform style, price \$50. If bound in cloth, \$30. We shall be happy to receive orders for the work. More than half of the volumes are now ready for delivery, and the remainder will soon be ready. Every Lodge should have a copy in its library. Send us your orders.

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MARRIED.

At West Liberty, Ky., on the 3d of October last, by Bro. Rev. Dr. Daily, Bro. Thomas N. Percy to Miss Elizabeth McCormack.

At the same place on the 4th of October, by Rev. Wm. Lykins, Bro. Milton B. Cox to Miss M. J. Perry.

At Connersville, Ind., on the 4th ult., by Rev. Bro. Wm. Pelan, Bro. Samuel Rees, of Fort Dodge, Iowa, to Miss Elenor Youse, of the former place.

At Paddy's Run, Butler co., Ohio, on the 3d of February last, by Rev. J. M. Pryse, Bro. J. G. Vaughn to Miss Ann G. Davis, all of Butler county.

At West Greenville, Pa., on the 14th of February last, by Rev. W. C. Jackson, Bro. Hon. A. R. Cotton, Grand Master of Masons in Iowa, to Miss Laura, daughter of Hon. James R. Wick, of West Greenville.

We congratulate the worthy Grand Master upon the receipt of so beautiful and priceless a Valentine. Another bachelor is vanquished, but the Grand Lodge of Iowa has carried off in triumph one of the brightest jewels of the Keystone State. The Craft is increasing, and WILL INCREASE, beyond the Mississippi.

On the 22d of January last, at Alexandria, Ky., by Rev. S. F. Conrey, Bro. Robert McQuistem to Miss Margaret Ann Autry, all of that place.

In Winterset, Iowa, on the 28th of January last, by Rev. J. C. Ewing, Bro. J. J. Hutchings, Treasurer of Evening Star Lodge, No. 43, to Miss Mary Bell, all of Winterset.

At the Walnut Street House, in this city, on the 14th of February last, by Rev. Dr. Fisher, Bro. Ellwood E. Thorne to Miss Sallie E. Bennett, all of this city.

### LOVED AND LOST.

**DIED**—In Hamilton, Ohio, on the 29th of January last, Bro. William Hunter, Esq., aged about fifty-seven years.

Bro. Hunter had been a member of Washington Lodge, No. 17, for many years, and at the time of his death was one of the oldest members. We have long known and highly respected our departed Brother. In all the relations of life he discharged his duty as a conscientious and upright man. He was a member of the Presbyterian Church, and a sincere and consistent Christian. His loss will be severely felt, not only by his family and the Craft, but by the whole community in which he resided. "He rests from his labors."

In Chillicothe, Ohio, on the — day of February last, Bro. Hon. Thomas Scott, in the eighty-fourth year of his age.

Thus has another of those excellent and most venerable men, who planted and built up our Institution in Ohio, gone to his reward.

### EXPULSION.

**JOSHUA ELLIS** has been expelled from all the rights and privileges of Masonry, by Jefferson Lodge, No. 99, Middletown, Ohio. It is supposed this man has gone to England, and Jefferson Lodge wishes him to be handed round that he may not impose upon the Craft.

**JAMES SCOTT** was, on the 22d of December last, expelled from all the rights and privileges of Masonry, by Smithfield Lodge, No 182, Smithfield, Ohio.

### RESTORED.

MUSCATINE, Jan. 28, 1856.

**COMPANION MOORE**:—I am happy to inform you that at a meeting of Washington Royal Arch Chapter No. 4, Muscatine, Iowa, 19th inst., Comp. Ansel Humphrey was fully restored to all the rights and privileges of Royal Arch Masonry.

Fraternally yours,

JOHN TAYLOR,  
Secretary of W. R. A. C.

It affords us much pleasure to record the above. Bro. Humphreys is one of the most venerable and intelligent Craftsmen in the West, and the proceedings against him were probably the result of a misapprehension of facts. We believe all admit that he would not intentionally err, and we are glad that the clouds which temporarily obscured his happiness, in his age and infirmity, have passed away. May his closing days be bright, and tranquil, and serene. ✓

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